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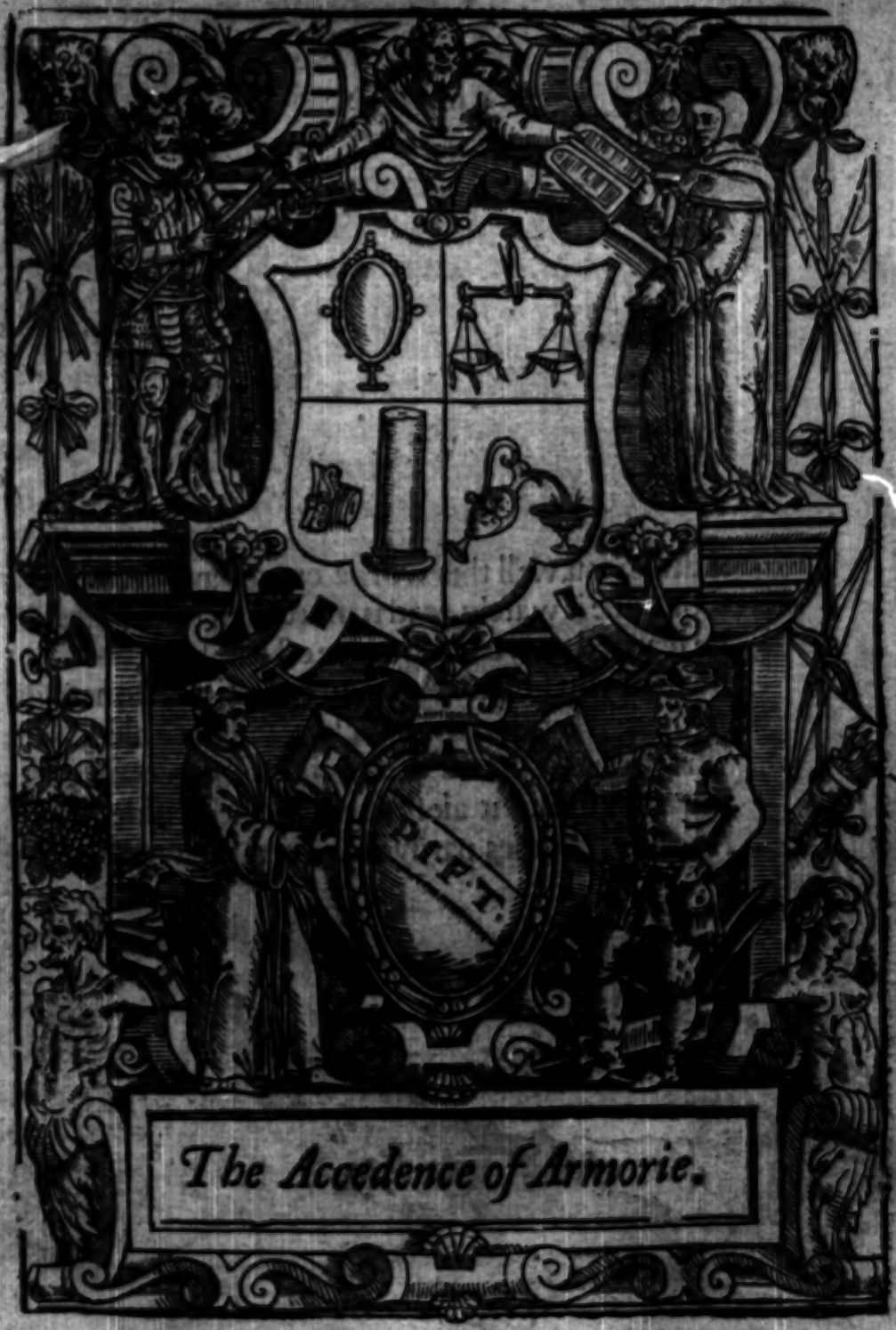


The Accedence of Armorie.

Aduiſe you well this worke ere ye reproue,
Conceiue it warely, read it more than once,
Be learned ere ye teach, leaue off ſelfe loue,
So ſhall you find an Art, worth pretious ſtones.
Although by kind the (Backe) will not abide,
The glittering ſhewe of comlie Phebus courſe,
But from the light aie ſhrowds her ſelfe aſide,
Apolloes beames pardy ſhine nere the worſe.

To the honorable assemblie of gentlemen in the Innes of Court and Chancery, Gerard Leigh wisheth loialtie.

COnsidering (right Honourable) my dutie that I owe to my natural country, & that I haue a talent to vse to the increase of vertue, by whiche I am stirred to set foorth some part of my time spent, in discharge of my dutie towardes God, and the world: wherefore taking boldnesse, partly of your benigne inclinations, towardes the antient tokens of armorie, as right well appeareth, in the most antientest of your houses, nowe newlie reedified: I haue therefore enterprised to set out in in the englishe toong, the Blason of armes, whiche are aswell gathered out of the holie scriptures, as of other most antientest authors.

And although those be worthie of great laude, that found out the sciences liberall, wherewith the soule of man is beautified. Yet is there due as great commendation to them, that hath searched foorth the way, to make the bodie not much inferiour to the soule, And those are they that haue written, and be the aucthors of this science or sciences. They I say, are named auntient Herehaughtes, whoe haue made distinction betweene the gentle and the vngentle, in whome there is as muche dyfference, as betweene vertue and vice. For the whiche wee are bounde to make for them a woorthie me-

morial, declaring our kindnes dew towards them. Of which sort, I will shew so manie, as I haue authorized this pamphilet by. And they are of number ix. as followeth. 1. Nicholas Vpton, descryed blasonne. 2. Nicholas Warde wrote of the whole worke. 3. Bartholus of tricking, and differences of brethren and kinsfolke. 4 Vlpianus wrote of the whole. 5 Buddeus, of the beginning of the law ofarmes. 6 Alciatus the booke called Parergon. 7. Fraunces of Foca, of vnperfect coulours. 8 Honorius, of the order of battailes and combats. 9. Iohn le Feroune, of the blasonne of colours. And though I haue of those nine authoritie, yette my attempt is not of presumption to teache, (I my selfe hauing most need to be taught) but onlie to the intent that gentlemen, that seeke to knowe all good things, and woulde haue an entrie into this, maie not find here a thing expedient, but rather a poore helpe thereto. And for because in matters of learning, great volumes are of little price, vnlesse the matters therein be of themselues worthie: therfore I thought good, rather to write some little book of rare title, then to make a great volume of common matter, And forsomuch as this treateth of blason ofarmes, and of the worthie bearers of them (which plato affirmeth to be the vpholders of the common wealth, and Salomon saith likewise, where such be not, the people shal fall into ruine) I therefore, haue named this, the Accedens of Armorie, and dooe now dedicate it vnto your honors, as the first fruits of me gathered in other mens orchardes, Trusting

that your

your wisedomes will take in good part, my meaning and endeuour (although oppresst with rudenesse) by the example of king Artaxerxes: who disdained not the poore husbandman his homely handes full of cleane water, but thankefully receiued the same, esteeming the present not after the value, but after the will of the giuer, by which it appeareth, that the minde of man enricheth the value of euery thing, and not the greatnesse thereof. And if (most graue lawyers) I may perceiue your good contentation with this, I shall, God willing, after my returne from Venice, present you with the Genealogie of all the kinges of England, since the conquest hetherto: the rather because I haue seene a booke of the Genealogie of the kinges of France and French kings, wherein might faults be espied, if it were as diligently looked to, as it hath beene long looked for. And yet I thinke him an Herehaught that compiled the same. But, where I shall in this booke commende any one cote, or dispraise, I protest vnto you, my meaning is but the generall description of the one, and of the other. And againe, how many soeuer I set forth, I meane to name verie few, and such they are, as be gone from the world, of whom I am sure to be vnthanked. Wherefore most humbly I beseech your honours, to daine to be patrones of this my worke, against the middle finger pointings of the vngentiles, disseuered into iij. vnequall parts. The first whereof are gentile vngentle. Such be they as will rather sweare armes thē beare armes. Who of negligence, stop mustard pots with their fathers pedegrees,

grees, or otherwise abuse them. The second sorte, are vngentle gentlemen, who being enhaunced to honour by their fathers, on whome (though it were to their own worship) yet can they not keepe so much money from the dice, as to make worshipfull obsequies for their said fathers, with any point of armory: but despise the same, because (say they) those his armes were purchased for slipps. Most of these desire the tytle of worshippe, but none doe worke the deede that appertaineth therunto. And of these that runne so farre as will not turne, olde women will say, such youth will haue their swing, and it be but in an halter: but God keepe them frō that. The third sort, and worst of all, are neyther gentle vngentle, or vngentle gentile, but verie stubble curres, and be neither doers, sufferers, or well speakers of honours tokens. As of late, one of them was called to worshippe in a Citie within the prouince of Middlesex, vnto whom the Herehaught came, and him saluted with ioy of his new office, requesting of him to see his cote, who called vnto him his mayde, commaunding her to fetch his cote: which beeing brought, was of cloth garded with a burgunian garde of bare veluet, well bawdefied on the halfe placard, and squalioted in the fore quarters. Lo, quoth the man to the Herehaught, here it is, if ye wil buy it, ye shall haue time of payment, as first to pay halfe in hand, and the rest by and by. And with much boste he sayde, he ware not the same since he came last from sir Iohn Shorne. The Herehaught being somewhat mooued, saide: I neither asked you for this cote, shepe

cote, or hogges cote, but my meaning was to haue seene your cote of armes. Armes quoth he, I wold haue good legs, for mine armes are indifferent. This man was a horseman, but not of the lightest sort, or such as are called light horsemen. For (saith the Herehaught) such haue feete and cannot goe, legges they haue, but they cannot stande, let them be like such as despise all gentlemen, & euermore be infected with the gowte. I could shew you of the end of him, but because this little booke ought to follow the matter, whereof it beareth the title, which shalbe done in familiar talke betweene Gerarde the Herehaught, & Legh the Caligat knight, therefore I leaue off. And thus praying you to suffer Diogenes to lye groueling still, which if ye do not, he will reproue you, as he did one that was suspected of robbing dead mens tombes, wherof ye are neither doers or sufferers. And so praying to God, to keepe you still in that moode, to whom I commit you, with the end of my preface. Humbly beseeching you to vnderstand ere you iudge.

Richard Argol of the Inner Tempie *wiſheth the Reader aduancement by vertue.*

THE cómon ſaying is that the Iuie buſh is hanged at the Tauerne dore to declare the wine within: But the nice ſearchers of curious queſtions affirme this the ſecret cauſe, for that that tree by his natiue propertie faſhioned into a drinking veſſel plainly deſcribeth vnto the eie the ſubtill art of the vintner in mingling licors, which els would lightly deceiue the thirſty drinkers taſt. And therfore where good wine is according to the prouerb needeth no buſh: euen ſo to praiſe it whoſe excellencie vttereth it ſelf, is but matter ſuperfluous & meere miſpent time. For loe, the very title of this worthy work ſtayeth the glauncing eye of the paſſer by, and mauelouſly both ioyeth the minds of thoſe who by Gods ſecret iudgement haue attained the honor thereof, and wonderouſly inflameth the harts of others who as yet haue not taſted it, to atchiue the like. Notwithſtanding perhaps ſome grime Philoſopher wil renue Democritus practiſe in making ſuch ſcoffe hereat, that he wil more comber the world with his vaine gigling, then this ſmal volume might ſeeme to comber him. Such girars now be, who ſeeming to contemne all things, become themſelues a contempt to all men. But to ſuch foot followers of lik Philoſophers, I reply, that thoſe their great maſters whoſe diſciples they vaunt themſelues, yea in thoſe books wherein they ſcorne honor, yet ſought the ſame in ſetting their names therto. Neither think I notwithſtanding their vtter ſhew, that any of them with Diogenes wil throw away the diſh to drink in their hands. But wel wit they, that the original Author of honoring Nobilitie, is the high God, who euen in the heauens hath made a diſcrepans of heauenlie ſpirits, giuing them ſeuerall names as enſignes of honor. But ſithence my purpoſe is to other end, leauing this I hye me thereto, wyſhing the Reader rather with fauorable attention to liſten the precious worth and commodities of the know-

ledge disclosed in this pamphlet, then with rash & pre-
iudiciall iudgment nothing hurtfull to the Author but
redounding to his own reproch, to condemn it. All kno
ledge and arts rising first in the East amongst the Chil-
dren of God, as by his secreat meanes reuealed vnto the
were by the painful toile of man diriued from cuntrie
to cuntrie, from Nation to Nation. For Greece it selfe,
whoshortly after became the storehouse of the highest
misteries, attributeth the first receiued grounds to the
hard trauail into Egipt of that diuine Plato. Rome eke
was not smally inriched by her Orator, who seemed to
spoil that famous Athens of her peculier eloquence, as
witnessed the outcrie of Appolonius rapt in admiratiō,
astonied, & sory, saiyng: O Tulli, as with wonder I praise
thee, so lament I the fortune of the Greeks, sith that lern-
iing and eloquence which only was left vs, is now to
Rome transported by thee. Herein as Nations began to
grow, so began they to cōceiue a stately opinion of them
selues ioyned with a maner contempt of others that la-
cked the knowledg they had. The Iewes called all other
Gentils: The Grecians & Romans vsing a more reproch-
full terme scorned the rest as Barbarous. The Italians
euen at this day (a people in whom as yet lie raked the
old sparks of the Romayn glory) call vs on this side the
Alps, Tramontani: noting therby in vs the lack of ciuili-
tie & of their cuntry curtesy, thinking that nurture hath
not yet crept ouer those wast huge hills. Thus see we by
little & litle how knowledg crept to places erst vnkown:
Yet for we are (as pretely noteth the Poet) seuered from
the world, It is thought that common knowledges came
later to vs then to others our neighbors, for our farther
distance from the places where arts first sprang. But for
the feats of chiualry and proper aduancements thereof,
It is well knownthat this our Cuntry may compare with
those who therin think themselues most victorious. For
perdy their growing fame first grew by him out of whose
loines the English Nation sprang. The sonns of Ebran-
cus the fift King from Brute sailyng into Germany, vn-

der

der the conduct of their Brother Duke Asseracus, possessing a great part thereof, made their prowes knowen vnto that forein nation. Belinus with his brother Brennus begot by Dunwallo first crowned king of this Realme, by peaceable possession, & establishing good lawes, well declared before thy huge gates (O mightie Rome) their princely courage to be nothing inferiour to the old Italian glory. Gurguntus, sonne of the famous Beline, encreasing the honour left him from his worthy auncestre, sayling into Denmarke with famous victory conquered it. And reason well accordeth. For this our clime being subiect to Mars, although I know some iudg the moone chiefely to haue dominatió ouer vs, the people naturally must yeeld such effects, as that mighty planet imprinteth in these inferiour bodies his subiects. For as the heauens haue ruled of old the earth, an vnmoueable masse, with their beneficiall effects: so in this our region, the fire of honour mounting by martiall prowes, the chiefe aduancer of gentry, must of force so long last in this nation, as matter ministred from aboue maintaineth it. Thus gentry rising by prowes, in memory kept and maintayned to posteritie by diligence of the Herehaught, craueth of ech gentle wight of their courtesie, fauour and friendship to him: who by record preserueth to ensuing age, their yong and tender fame, making the same freshly to florish many yeares after their last long sleepe, and death. For, no lesse welcome ought be this displaying of the enfignes and prices of honour, then of honourable deedes, sith honour is the maintenance aswell of all other vertues, as of it selfe. Of the honorable therefore, & worshipfull, not only reason, but dutie requireth the entertainment of this Gentleman. But yee that now liue, or hereafter shall, trauelling in the chase of the glory descried here, if hereby your minden be stirred by vertue, to seeke what erst you lackt: then are ye also endebted to this well deseruing author. But of necessaitie enforced ye of elder fame, embrace the man, and loue the worke, for here your vertues are displayed and blazed to the world, that but in corners lurked before.

The deſcription of the Viniet with the circumſtance thereof, contained in the first Page of the booke.

THE King hath receiued of God, by the handes of Moſes, a ſword of correction for tranſgreſſors, whereby he ruleth his realme, mainteineth the lawe, and by his knighthood, defendeth the Prieſt & labouring man. The Iudge receiueth the lawe, wherewith he doth euery man right: and in ſeruice of the King, he quieteth the King, the Prieſt, and the labouring man. The Prieſt married to his bookes, preacheth and prayeth for the King, the Iudge, and the labouring man. Vnto whom he miniſtreth the Sacramentes: whoſe trophy is the cup of health, with bread and wine. The labouring man who holdeth the plough, he worketh for the King, the Iudge & the Prieſt, and getteth the fruites of the earth to their ſuſtenaunce, whoſe trophie is the bill with bow and arrows. All this while they are obedient to God, he giueth the dominion of the world, and maketh all creatures ſubiect vnto them: who by reaſon, haue power to ſearch the ſecretes of euery kind, whereof the cardinall vertues haue their originall: whoſe tokens be ſhewed in the Scocheon betweene the King and the Iudge,

Prudence

Prudence.

The first whereof is a looking glasse of Christall in a field of greene, which signifieth prudence. Salomon saieth, the feare of God is the beginning of prudence. Prudence searcheth all thinges, and trieth foorth truth. She taketh councell of thinges that she purposeth to bring to a good end, calling to minde thinges past, deliberately pondering therein with thinges present, that shee may the rather preuent the daunger of thinges to come. Prudence discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballance of Siluer, in a fielde blewe, which signifieth, Iustice, who aswell vpholdeth the dignitie of euerie estate, as also the comon wealth, and yeldeth to euerie one his due, and telleth what to doe, and what to leaue vndone. Iustice giueth reward after merite, as to the benefactour mede, and to the transgressor punishment. Iustice sustaineth the weake, and maketh a perfit pathway betweene thine and mine, in which sort Dauid executed righteousnes and Iustice.

Fortitude.

The third, is a piller of Porphier in a golde field, which signifieth Fortitude, who groundeth vpon beliefe, & hath a bold spirit inuincible. He passeth not to spend bloud, life, & good. Fortitude is magnificence, with a ioyfull cleare courage administring thinges laudable, with confidence to holde strongly his entent, and by tolleration to suffer all manner griefes, and yet keepeth his minde without

out

out alteration Fortitude is perſeuerance, to maine-taine al iuſt quarrels, he fleeth to none but to God, ſaieng he is my fortitude.

¶ Temperaunce.

The fourth is a iugge and cuppe of Ruby rocke, in a field ſiluer which ſignifyeth temperance, who ru-leth himſelfe by diſcretion, againſt the violent mo-uings of courage in things vnlawfull, and cauſeth al things to proceed in order and degree. He qualifi-eth manners to comlines, and diſcerneth cauſes of equall regiment, keeping alwaies the meane. And as Salomon ſaith, hee is diſcreet, that hathe tempe-rance in talke. And ſo ſilence attempereth ſpeech, Temperance is the meane to ioine the bodie and ſoule by abſtinence and ſobernes, and cauſeth the bodie to deſpiſe the world, and deſire heauen.

out alteration Fortitude is perseuerance, to maine-
taine ahiust quarrels, he sleeth to none but to God,
seeing he is my fortitude.

¶ Temperaunce.

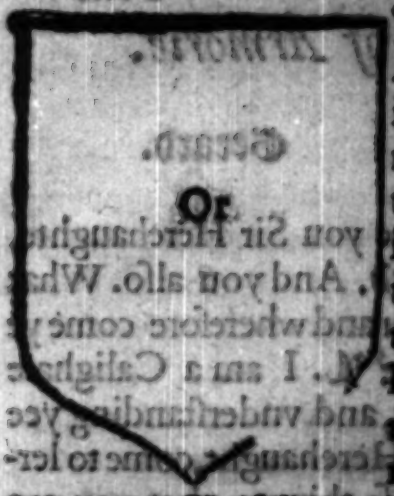
The fourth is a iugge and cuppe of Ruby rocke, in
a field siluer which signifyeth temperance, who ru-
leth himselfe by discretion, against the violent mo-
uings of courage in things vnlawfull, and causeth al
things to proceed in order and degree. He qualifi-
eth manners to comlines, and discerneth causes of
equall regiment, keeping alwaies the meane. And
as Salomon saith, hee is discreet, that hathe tempe-
rance in talke. And so silence attempereth speech,
Temperance is the meane, to ioine the bodie and
soule by abstinence and sobernes, and causeth the
bodie to despise the world and desire heauen.

The Accedens of Armorie.

Leigh. **Gerard.**

GOd saue you Sir Herehaughte, Gerard. And you also. What are you and wherefore come ye hither? L. I am a Calighate knight, and vnderstanding yee are an Herehaughte, come to lerne those thinges, that you are bound to teach me: that is, to blase Armes, with all the tearmes thereto apperteining, with my seruice to my soueraign. G. And if I were not bounde to doo it by mine oth, yett of courtesie I wil teache you. And because ye are willing, I will the sooner instruct you, euen from the beginning to the ende. Telling you for the firste point, that there are nyne sundrie fieldes, of the which, seuen of them be tearmed colours, and two, Mettals. L. which are they? G. The two mettals are Gold and Siluer. And the seuen colours, are Red, light Blew, Blacke, Green, Violet, Orenge Tawney, and Murrey. But you must not so tearme them. Wherfore I will set their proper names within euerie of their scotcheons. And for to call them by these names, it were shame amongest the Herehaughtes, and not worthie the name of blasonne. But to the effect. Firste I will begynne with the most pretious mettall, Goulde.

(Or.)



L. That word is Frenche. And wherefore do ye blaſe in that language? G. I blaſe not in that language: But the termes of blaſonne are in that language, and I will tell you why. Sithens the time of that famous prince king William the Conque rour, whoe ouerranne this realme with his Normans, euen vnto Cheſhire to the Malpas, that language hath ben common to euerye Engliſhman. Lykewiſe, by the victories of that puiſſant Prince kinge Edward the thirde, conquering twiſe ſo muche in France, as the Conquerour did in Englande: It came to paſſe, that wee haue beene mixed, as wel in language as alſo in bloud. For beyond Burdeaux, the Engliſh ſpeech hath beene as commonly talked; as in London is now both French & Dutch. Since that time (I ſay) they haue beene vſed as well heerein, as in the lawes of this realme, the names of all offices, and officers, and in a manner, in all gentlemanlie games and paſtimes, as hawkinge, hunting, or otherwiſe. And nowe to ſpeake of the woorthines of this mettall, Golde. Ariſtotle ſayeth it is fyxed and as when it is fyne, it will not ruſt: ſo will it not melt in the fyre without art. Plato telleth of it to bee pliant, pure and temperate, and to haue vertue to cleanſe ſuperfluities gathered in boddyes, wherevppon hee declareth, that it helpeth Leproſye, and clenſeth meſelrie. Auycene reporteth, that the

th fylings of golde, put into meate or drinke, taketh away the trembling of the heart, sowning and the splenatique disease. **Legh.** Why set you foorth such commendation of gold? is such praise also required in your arte? **G.** I saye thus much, and must yet saye more in commending of the woorthines thereof. For looke how much this mettall excelleth all others in the kinde thereof, as in finenes and putitie: so much should the bearer thereof, excell all other in prowes and vertue. Therefore, sayth Christine of Pice, no man should beare this mettall in armes, but Emperours and Kinges, or of the bloud royall. **L.** Are there not many that notwithstanding, beare golde in their armes, and are not of the bloud royall? **Gerard.** Yes. But Christine spake it, as onely for the woorthinesse thereof. Meaning that as none ought to be worthier then they: so they shoulde beare the worthiest mettall of all other. And yet I might saye more in commendation therof. **L.** By your leaue, I perceiue then, that it was not in vaine that Phalerius sayde, they would digge Pluto out of hell for golde. The which whether it were for the worthines of the mettal, or for couetousnes of their minds: doubtlesse not onely they, but many moe, haue in such sort desired it, that some haue ventured body and soule to beare it. **G.** Whensoeuer I speake of bearing, I meane the woorthinesse to the bearer, for honours sake. And so woorthy is this mettall golde, as it hath not beene, but well remembred to be spoken of in the Bible, as in Exodus by the commandement of God, when there were diuerse

ſtruments appointed to bee made to his honour, then golde was vſed as mettall fitteſt to ſeruc for the ſame purpoſe. L. I pray you nowe abridge off your talke thereof, for I know it to bee precious, and I my ſelfe will conclude the whole matter, with that wittie ſaying of Phillip that might tie king of Macedonia, who being fully bent to take a certaine caſtle, whereof it was tolde him by his ſouldiers, that it was a thing vnlikely by ſtrength of man to be ouercome, asked of them if it were not poſſible for an Aſſe heauy laden with gold to haue acceſſe thereto. Gerard. In deede, this perſwadeth further to make mee thinke that golde is not onely vertuous, but alſo victorious. Well now to leaue this matter, and come to an other, I will ſhew you of that planet, whereunto golde is reſembled. The Sonne is likened thereto, and is vſed likewiſe in blazon. The Philoſophers write, that as the heart in man is the nobleſt: ſo is this Planet, of all other the worthieſt, and as it were the verie comfort of them all. Euen ſo Ambroſius in Exameran ſaieth, that the Sonne is the eye of the world, mirth of the day, faireneſſe of heauen, meaſure of times, vertue and ſtrength of all that is engendred. Martianus telleth, that the Sunne paſſing in the middle of the circle of the Zodiack, ſendeth frō himſelfe twelue beames, by which the vpper and nether bodies are comforted. The Sunne (ſayth hee) is the well of the minde, reaſon, might, and in witte of the worlde, and moderator of the firmament. Macrobius ſheweth in defyning the Planettes, that the light of all the roundneſſe of Circles, commeth of

 the

the Sonne. And that hee is in the middeſt among the Planettes, to make Harmonie and accorde, as the middle ſtring of an Inſtrument of muſicke. Eccleſiaſtes ſayeth, what is more cleare than the Sunne? The Sun ſayth he, ouerlooketh all things and declareth the day. L. Can yee ſaye any more in commendation of this Planet? G. Yea, twiſe as much, if it were not for making you wearie. But to conclude, Saint Mathewe writeth, that Ieſus when he was transfigured, his face ſhone as the Sunne. And he ſaith alſo, in the ende (whereby hee meaneth the ende of endes) the righteous ſhall ſhine as the Sunne. Well, now I will proceede to that precious ſtone, which the Herehaughtes doe vſe in blazonne for, and in the name of this mettall, and Planet that is called a Topace, which ſtone, for his vertue, is ſayde to be noble. And as Dioſcorides writeth, it ſwageth wrath, ſorrowe and euill thoughtes, and helpeth the bearer thereof of frencie and ſoddaine death. This Stone, for his worthineſſe, was ſet in the breaſt lappe of Aaron. L. Are theſe ſo many and ſundry blazons, vſed of all Herehaughts? and are they all auncient? G. Theſe three ſortes haue beene vſed, and are as auncient as from the firſt beginning of Armes bearing. And there are three other alſo, but they be of nearer time. As blazon by the dayes in the weeke, deuiſed by Faweon, principall Herehaught of Englande, in the time of the famous King Edwarde the thirde. Alſo blazonne by Flowers, deuiſed by a French Herehaughte called Mallorques, in the tyme of

Charles the seuenth french king. And last the blazon by the principall parts of mans bodie dyuised by an Almayne in the time of kynge Henrie the fift. But all those I omitt for lengthning of tyme. Now will I shewe you the meaning of this mettall and that it is sometime simple, and sometime componed. L. How is it when ye call it simple? G. The Scochon is then, either mettall or colour, onely a fielde. L. But is that good Armorie? G. Yea & very ancient. And who that beareth so, it being Or, signifieth vnto them, wisedome, riches, magnanimitie, ioyfulnes and elation of minde. L. I pray you tell the compoundes. G. I will. You must note by the way, that compoundes are sometime termed partitions, and yet are they still called compounds, whereof I will shew you hereafter at large, when you shall terme them compoundes, and when perticions. Nowe I will onely shewe the composition, or ioyning of mettall or colour, with golde as followeth.

1. But simple, first it signifieth as before is rehearsed.
2. With Argent, to be a victor ouer all infidelles, Turkes and Sarazins.
3. With Geules, to shedd his owne bloud for the riches of this worlde, and liberally to spende it.
4. With Azure, to be trusted to keepe the riches of the world for himselfe, and from others.
5. With Sable, constant in euerie thinge, also in loue.
6. With Verte, ioyfull with worldly riches.

7 With purpure, a frend to his enemy.
8 With Tenne, patient in trouble.
9 With Sanguine, trusteth and is soone deceiued,
L. I perceiue you well. Go nowe to the seconde mettall,

Argent.

G. That is called Siluer, and blased by the name of Argent. It is a royal mettal, & doth honorable seruice to princes, as well in vessell of houshold, as for the larges in gift therof. It is commonly knowne to bee of such nature, that it wil not be wrought with the hammer before the siluer smith hath abased it with copper. Beeing syne, it is said to be medicinable. L. You digresse now, and meddle with that that apperteineth not to this art. G. I maruell what Science, arte, or mysterie it were, that an herauld shoulde haue none intelligence thereof were it neuer so secret or profound? For, if he haue not of al things som vnderstanding, aswell as of seuerall languages, he is not worthie to be an herruld. Therefore necessary it is for him to haue an vniuersall knowledge in ech thinge. But though this in deede concearne an other art, yette our part is to sette out that wee dooe to glorie. For looke what soundes to 'praise and commendation, that we meddle and must haue to do withall. But because ye haue taken me vppe so shorte at the be-

 ginning

ginning, as though ye thought I woulde haue byn long in praisinge of Siluer, as I was of Golde, I will for your ease cutte of muche that I was mynded to haue spoken of. To conclude therefore, onlie note this. That as the pretious mettall golde dooth in his nature excell all other; So is Siluer onelie excelled therof, and except that, is the most pretious of all other mettalles. Nowe I will leaue it, and come to the planette thereof, whiche is the Moone. Pliny saith, the Moone is the fairenes of the night, mother of the humour and ladie of the sea and times. Macrobius writeth that the moon is the chaunger of the aier and windes, ladie of floudes and ebbes, and encreaser of braine, bloud and marrowe. The holie scripture saith, she is the ripener and increaser of fruites, as appeareth in the benediction of Ioseph, Moyses blessing him, with the ripe fruits of the Moone. Whiche is a good proofe, that the Moone bringeth ripenesse vnto fruites, though it seem a thing contrarie to reason. And so there I leaue, and come nowe to the pretious stone, called the Pearle, which Isidore writeth to be engendered of the deawe of the Heauen. Plato saith, the pearle hath vertue comfortatiue, and restoratiue, and is foode to man: which is verified by Iosephus, whoe sheweth that when Ierusalem was beseeged by Tytus Vespasian, the Iewes liued long, hauing nothing to eate but only pearls. Aristotle telleth, that Pearle hath a singuler vertue in comfortinge the braine. The kingdome of heauen saith Christ, is like vnto a merchant seeking goodlie Pearles, which when hee found one pretious

tious pearle, ſold all that he hadde and bought it. Whereby herehaughtes may learne to beſtow this pretious treaſure vppon ſuche as woorthilie will eſteeme the ſame, and to reward the oxe with haye as Agrippa well noteth. And ſo ende I with this mettall, planette and ſtone, ſhewing vnto you the ſignification of the mettall.

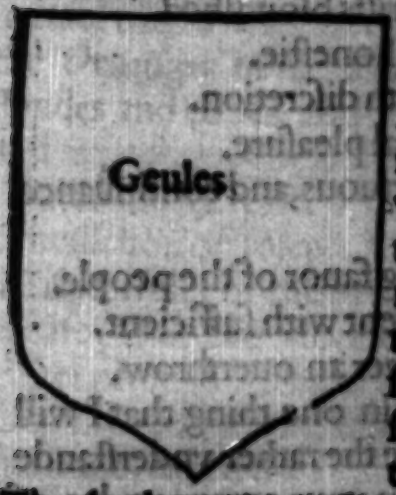
1 Simplie of it ſelfe, it ſignifieth to the bearer therof Chaſtitie, virginitie, cleare conſcience, and Charitie.

Compounded.

2 With Or, to reuenge Chriſts bloudſhed.
3 With Geules, bold in all honeſtie.
4 With Azure, curteſie with diſcretion.
5 With Sable, yeelding vp al pleaſure.
6 With Verte, in youth vertuous, and continuance thereof.
7 With Purpure, the louing fauor of the people.
8 With Tenne, to be content with ſufficient.
9 With Sanguine, to recouer an ouerthrow.

L. I praye you ſatiſfie me in one thing that I will aske you, whereby I maye the rather vnderſtande your compoundes. For in your compoundes of golde, with all other, you haue ſette the ſiluer, and ſhewing your meaning thereof, in that place your ſayeng is, with ſiluer, and here ye ſay with gold, and to mine vnderſtanding, they ought both haue one meaning. G. It might ſeeme ſo to the vnskilfull, but you muſt vnderſtād that in the treaty of gold, wher I ſay with Argent, which is as much to ſay, as with ſiluer, the gold is there firſt. So heere in this place,

when I saie with Or (which is to be vnderstanded with gold) the Siluer is first. For that must bee a generall rule vnto you for the first naming of euery thing. For therin standeth a preheminence. L. I doo now vnderstand you. As though the fielde of the scocheon were of both these mettals, of the which (by the meanes of the standing of them) there should be a regarde, and that is shewed by the meaning of this woorde (with.) Well now I pray yo u to proceed, and shewe mee of the seuen colours.



G. The first of these seuen colours, is called Geules, And in colour neither red nor sanguine, but is the verie vermilion it selfe, for that is right Geule. It is a royall coulour, and hathe that proper qualitie in it selfe, that it may not be gased on any while. For then the eie is wekened therby. The Author whereof is proof it self. L. I thinke you may be to seeke for commendation of thys colour, for I haue not hearde much either spoken or written in prayse of it. Can ye say any thinge? G. Although it shew it self to be commendable, yet shall it not want my praise. I were neere driuen to the wall if I had no more to commend this colour by, but that wherewith the French Herehaughtes did sett foorth their Auriflambe which came from Heauen, as by vayne miracle they fain.

But

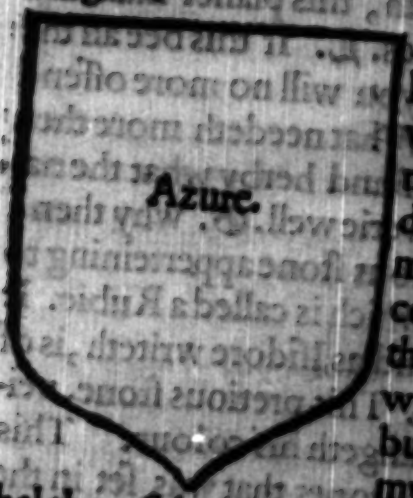
But they that make such shift, should rather haue taken occasion to praise the same, for that the Red Rammes skinnes couered the arke. And that is no fable, Yet for my promise of commendations, I say to you it is, & long hath bin vsed of Emperors and kings for an apparell of maiestie, and of Iudges in their iudgement seats. Also God the father, promising redemption to the people by the passion of Christ, saith, what is he that commeth from Edom with red coloured clothes of Bosra: which is so costlie cloth? Besides this, it is often spoken of in the scripture, which I leaue of for lengthning of time. Now wil speake of the planet Mars, which is the planet, that this collour apperteineth to, and is of all other the hotte st, and most firie. Martianus telleth, he is the Armipotent god of battell, whose hardie desire is to be auenged with speedie boldnes. Ptolomeus saith, this planet maketh a man apt to all herie workes. L. If this bee all the praise you can giue him, you will no more offend me with tediousnes. G. What needeth more then inough, can ye not vnderstand herby what the nature of Mars is? L. Yes verie well. G. why then I wil shew you of the pretious stone apperteining to that colour and planet, which is called a Rubie. It is a stone of dignitie, and as Isidore writeth, is of the kind of Carbuncles. This pretious stone, neither fier wasteth nor changeth his colour. This was one of the pretious stones that was set in the breast lappe of Aaron. Of diuerse authors, this is diuerslie and woonderfullie commended, for his singuler vertues. As who list to reade, maie finde plenti-

plentifully inough written thereof. Nowe to the coulour simple, and compound.

Of it selfe.

1 It betokeneth strength, boldenesse with hardinesse.
2 with Or, a desire to conquer.
3 with Argent, enuie reuenged.
4 with Azure, to win heauen by good deedes.
5 with Sable hateth the worlde, with wearinesse thereof.
6 with Vert, bold of courage in youth.
7 with Purpure, strong in deed, iust in word.
8 with Tenne, mortall hatred.
9 with Sanguine, enimic to Venus pastime.

L. Now if it please you, to the second colour. G. That is called lighte blewe and named of Herehaughts.



Azure: It is royal & a colour of heauenly hew. For when the sunne shyneth most clear, & that al cloudes are put to exile, the firmamẽt is all wholy of this colour, which is onelie of the pureneſſe of the aire, wherof Iob speketh to the buisie serchers of goddes mysteries, sayeng, Then shal the residue of the life be as cleare as the noone day: which to the iudgement of man is all Azure. Whose proper planet is Iupiter, which by his good

nes

nes as Martianus saieth, abateth the malice of Saturne. Therefore the poets faine, that hee did put his father out of his kingdome: Isidore writeth, as he abateth the malice of the euill planets, so he augmenteth the goodnes of good planets, whose precious stone is the Saphier, which as Isidore telleth is both noble and excellent, and to be worne vpon the fingers of princes. Dioscorides writeth of it, sayeng: It lightneth the bodie and preserueth the limmes whole. The saphier (saith hee) is the Carbuncles mother. For the Carbuncle is found within the saphyer, as the childe within the wombe. He saith also, it hath a singuler vertue, to accord people in strife, and to abate vnkinde heat of burning feauers. Bound to the poulse, it helpeth against melancholie, and stauncheth bleeding that commeth of anguish, and is a remedie against venome, and preserueth the sight. In the old time, it was onelie hallowed to Apollo, the rather to haue a speedye answer of him, of those things that were requested. Here ending with this coulour, planet, and stone, I wil enter into the significations.

1 Which simplie, sheweth the bearer to be of godlye disposition, and in renowne to the end of the worlde.

2 with Or, the ioyfull pleasure of riches.

3 with Argent, vigilant in seruice.

4 with Geules, readye to reprooue villaynous deedes.

5 with Sable, lamenteth al mens hurts.

6 with verte, to preuayle in all newe enterpryprises.

7 with

7 With purpure, good in counsell, and to be beleeued.
8 With Tenne, soone angry, and soone pleased.
9 With sanguine, long or he be mooued, either to good, or euill. **Leigh.** The third coulour and fyft fyeld, is blacke, what say you of it? **G.** I say it is so of colour, but must not so be called, but Sable.

Sable.

And although it do represent mourning, yet it is honourable, and worthie to be borne in armes, so that it be borne orderlie. Black (saith Aristotle) is the priuation of white, or clearnesse that is engendred of darkenesse. Whereby it should appeare, to bee the antientest among colours. For, in the fyrste of Genesis it appeareth that darknes was before God made lighte, and then darkenesse woulde haue beene fellow with lighte, if God hadde not separated them. I coulde shewe muche commendation thereof, by authoritie of scripture But for tarrieng too long on one thing, I ouerpasse that colour, and will beginne with this planette, whose name is **Saturne**, that highe and mightye potentate, which surmounteth so much, all the rest in degree. Vnder whom are brought out graue and deepe counsellers, great builders, and repairers of antient houses, plentifull keepers of them, and long liued menne. Whose pretious stone is, the Diamond

which

which of his hardneſſe perſeth all other ſtones and mettalles: whereof it is ſaid by Ezechiel, Thy forehead ſhall be harder then the Diamond ſtone. As who would ſay: thy forehead ſhalbe as hard as that which hath nothing to cõpare with it in hardneſſe. This ſtone is called of the Greekes, by the name of a vertue, as may not be daunted. Iſidore ſaieth, it warneth the bearers thereof to eſchewe venome. Dioſcorides writeth, that it withſtandeth witchcraftes. This ſtone (ſaith he) borne on the left ſhoulder hath vertue againſt chidings, and ſtrife of enemies. **Leigh.** What are the ſignifications of this colour Sable? **Gerard.**

1 Of it ſelfe conſtancie, diuine doctrine, and heauineſſe for loſſe of friendes.
2 With Or, honour with long life.
3 With Argent famous.
4 With Geules, to be feared of his enemies.
5 With Azure, ſtudious to appeaſe ſtrife.
6 With Verte, after great ſorow, much ioy.
7 With Purpure, religious to the death.
8 With Tenne, vnquietnes hindereth his deſire.
9 With Sanguine, proſperous in Pionary.

L. I haue heard it ſaid of Herehaughtes, that ſiluer and Sable is the richeſt ſhielde of all other. I pray you tell me whether it be ſo? **G.** No, who ſoeuer ſaith ſo miſtaketh the matter. For we haue in armes bearing three ſundry degrees. And they are all Superlatiues, as followeth.

1 Moſt rich.
2 Moſt faire.
3 Moſt glittering.

L. I pray

L. I pray ye tell me which they are, and how I shoulde knowe them. G. When the field is Or, and the thing that occupieth the field, is Sable, that cote is moste rich. L. What is your reason? G. Whē the Diamonde is set in golde, the metall honoreth the stone, and the stone the mettall. And if it were set in siluer, the stone shoulde honour the mettall, and the mettall abase the stone of honour. And so that colour is most richest, when it is in most richest field. Leigh. And what say ye by the second? Gerard. Most fayrest is that, that may be farthest seene, or best perceiued. The which is, when the field is Argent, and that that occupieth the field, is Sable. L. What is the reason? G. Argent will be seene in the darkest place that is, and contrariwise, Sable will bee seene in the most cleerest light that may bee. So these are euen as light and darkenesse. And sithen of nature they may be seene farthest of all other colours, therefore is that shield called fayrest in the field. And as for the thirde, you knowe the value of golde, you knowe also the riches of the earth, when it is cladde with that comfortable colour, Greene: both which are ioyfull to beholde, as well to man as beast, being not onely to them great delight and comfort, as also the onely meane of all their chiefest sustenance. When these two richesse (I say) are borne together, it geeueth reioysing to the heart of the beholder. And therefore when golde is the fielde, and Verte occupieth the same, then is it most glittering. It is written in Ecclesiastes, As a Smaragde that is set in golde, so is the

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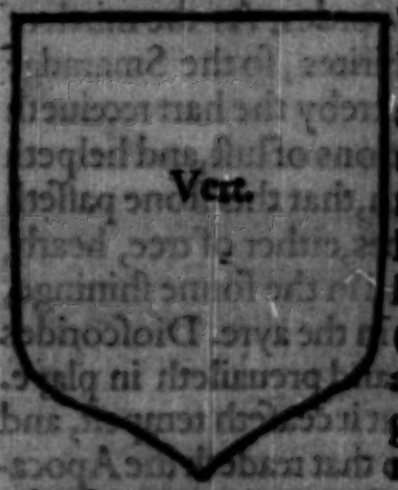
mirth of musicke, by the mirth of wine. By which comparison you may see, that Vert in Or is glorious to behold, and glittering of it selfe. And nowe to the fourth colour.



Vert. That is greene and blazed Vert: Of the whiche all authors agree, that it is much comfortable to the sight of man, and of all colours moste ioyfull to the hart. And therfore in May (the pleasantest month of all the yeere) when the grouńds are clad al in their natural colour and kinde what ioy trowe ye is it to the beholder? Dooth it not cure while heer reioyseth, rauish him of all his sense? Esaye saith: take your pleasure vnder all greene trees, with muche more commendation, (whereof I could speake,) mentioned in the scriptures. **L.** Let that passe. I pray you what planet belongeth to this coulour? **Gerard.** Venus, Which as Messa Hala the olde Astrologer saith, is a femynine planet, and of complexion temperatelie cold and moyst. Isidore writeth, that the planete exciteth to loue wonderfullie, especially betweene mā & woman. But that I cōmit wholy to the iudgmēt of worthy Gower, & of that famous sir Gef. Chaucer, whose workes do yet remaine as greene as the

Lawrell

Lawrel tree, comparable in euery point with those which haue deserued chiefest praise. And nowe to the Smaradge, a precious stone, otherwise called the Emerawde, which hath in it selfe singular vertue. Dioscorides saith, it comforteth the vitall spirites. Ecclesiastes, in cõmendation thereof, maketh a comparison, with these wordes. As the mirth of musicke comforteth the spirites, so the Smaradge comforteth the sight, whereby the hart receiueth ioy. Also it represseth motions of lust, and helpeth against illusiõs. Isidore saith, that this stone passeth all other colours in greennes, either of tree, hearb, or grasse of the fielde. And in the sonne shininge, rayseth of it selfe a beame in the ayre. Dioscorides saith, it encreaseth riches, and preuaileth in playe. Ambrosius affirmeth, that it ceaseth tempest, and stencheth bloud: but who that readeth the Apocalips, shall find there a rainebowe about the seat of God, of Smaragde only. Of the which colour, planet, and precious stone, I leaue of. And now to the significations. First of it selfe,

It signifieth ioyfull loue, bountifull mirthe, and gladnesse, with continuance of the same.

2 With Or, all in pleasure and ioy.

3 With Argent, a sure lieuetenant.

4 With Geules, no wether stoppeth his will.

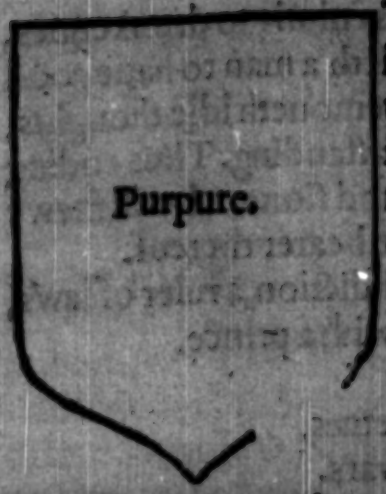
5 With Azure, too merry and glad.

6 With Sable, moderate of mirth.

7 With Purpure, after good fortune, euill lucke.

8 With Tenne, to delight in bloudshed.

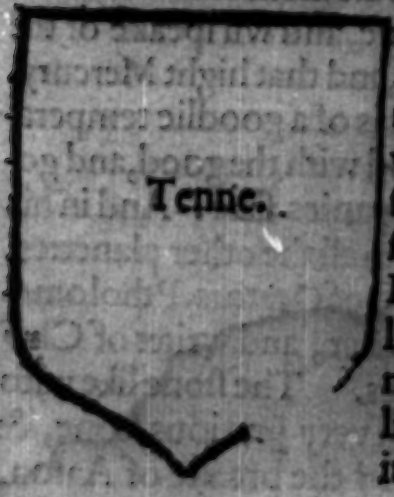
9 With Sanguine, to laugh, and weepe at once.



The which colour in armes is purple, and is blazed by this word, Purpure, which is a princely color. Isidore saith, there are many other coloures, that dyers and painters doo occupie, but this colour (saith hee) of them all is moste noble. And that is well declared by the answer of Plato, to Dionisius who at a banquet, commanding a maske to be made in that colour, Purpure, esteeming the same according to the worthines, said: Sithence it was a colour for kinges and princes, to bee vsed in maiestie, it were not meete, to abase the same in vaine sporte and wantonnes. Plinie eke, writing thereof, saithe, that wooll died into Purpure, is a remedie against incureable diseases. Valerius affirmeth, that Hostilius was the first kinge, that euer ware purpure. I read, that Salomons seat was of the same colour whereof I leaue, and wil speake of the planet appropried thereto, and that hight Mercury. Mesahala writeth, that it is of a goodlie temperature, and is of qualitie, good with the good, and goeth with the euill for companies sake. And in his coniunctions, agreeth with all the other planettes. The Poets cal him, the god of Orators. Ptholomeus nameth him to be a kalker, and writer of Characters numbers and figures. The stone like vnto this planet is the Amatist, a very pretious stone, & one of them that was set in the breaste of Aaron.

This (as Isidore sheweth) is enimie to drunkennes, and giddie braines, & causeth a man to haue good forecast, & a quicke mind, remoueth idle thoughts, and encreaseth good vnderstanding. Thus ending with this coulour, planet and stone: I will shewe you the signification of the bearer thereof.

Simplie, 1 It sheweth iurisdiction, a ruler of laws, and in iustice to be equal with a prince.
2 with Or, sage and ritch.
3 with Argent, loueth quietnes.
4 with Gules, politike in wars.
5 with Azure, a iust seruitour, but not luckie.
6 with Sable, as lamentable as the lapwing.
7 with Vert, Scorpion like.
8 with Tenne, good in fire worke, and to runne away by the light.
9 with Sanguine, suche a soldier, as at King Richards field, caused his man to brace him in a male and laie him in a ditch. Such bearers of arms there are some times, of whom I am wearie to write.



And nowe to the sixt colour, which wee call Tawney, and is blazed by this woord, Tenne. It is a worshipfull colour, and is of some Herehaughtes called Bruske, & is most cõmonlie borne of French gentlemen. But verie few Englishmen bear the same. Yet it is armorie, and so are all colours,

colours, that are not staynandes. And for because I finde no author to commende this colour, and againe, I haue not vsed hetherto to speake any thing of my selfe, but all out of good authors, I will speak but a woord of it, and so passe ouer. L. What can yee saye in commendation thereof? G. It is the surest colour that is, of so bright a hewe, being componed: for it is made of two bright colours, which is Redde and Yellowe. And ye shall not haue any colour so made amongest all that may be deuised and not to be staynand. This colour, Tenne, is cõpared to the Dragons head, which although it be not a planet, yet is it such a starre, as in some respect hath the nature of a Planet, and keepeth likewise such course in the zodiake, as he resteth a certaine time in euerie of the twelue signes, as the planettes do, Haly calleth it a good starre, with whom when the Moone hath coniunction, it persageth good fortune. L. You haue made harde shift to take a Planettes fellowe, in the stead of a Planet. And simple though it be, it standeth in good stead, and is not against reason. But how will ye do for a precious stone? G. There is a very precious stone that answereth to this colour and Planet, which hath to name the Iacinth. A stone of singular vertue, for he maketh the eye messenger to beare hastie gladnesse to the heart. Isidore saith, it putteth away sorrow, and encreaseth mirth. Being bound next vnto the skinne of a man or woman, it putteth away pestilent ayre, and giueth strength to the members, as liuelinesse to the sinewes, and maketh good sauour sweete and holsome.

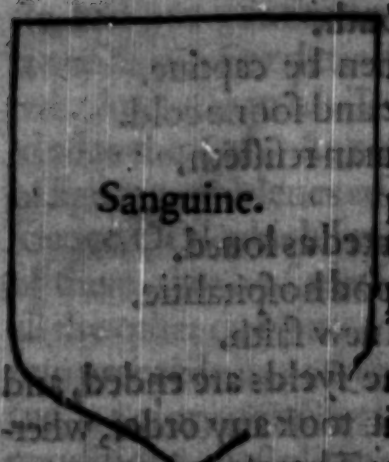
1 The ſignification ſymplie of this colour, to the bea rer thereof, is glorie of him ſelfe.
2 With Or, venterous for wealth,
3 With Argent, proſperous on water
4 With Gules, maker of enmitie.
5 With Azure, ſo haſtie, as ready to take hurt.
6 With Sable, a good enginer for wars.
7 With vert, rather to bid battell, then do it.
8 With Purpure, his counſell is beſt.
9 With Sanguine, neither dooer, or ſufferer.

L. Sir if it might not offend you, I pray you, is not this coulour of your own deuiſing. G. It is not ſo. Neither would I haue you think, that I ſhoulde bee a corrupter of honour, with deuiſes of mine owne head. The coulour was firſt deuiſed and vſed in Lidia, and euen heere in cote armour is it often ſeene, as in french cotes, yea and ſome Engliſh cotes alſo.

But now you compel me to ſhewe ſome names, which is contrarie to my promiſe. There is of the name of Hunzaker, and one other called Finers, I dare ſaie, they are right Engliſhmen, & haue borne that colour of long time, For they are both of auntient houſes. Thus ending with this colour, metal & ſtone, I purpoſe to proceed with the ſeuenth colour, or (as I may ſaie) the laſt of all coulours of Armorie, which is called murrey.

Sanguine.

This



Sanguine.

This is blazed Sanguin, & is a princelie colour, For so we must call it, because it is one of the colours, appertaining of antient time to the prince of Wales, I pray god send vs one such. This colour is of great estimation and very stately, & is the apurel of the knightes of the Bathe, as also of the sergeantes of the lawe at their solemne feastes. The beauenlie starre appertaining to this coulour, is the Dragons taile, Which though, (as I said of the hed) it be no Planet, Yet in his workings and mouings, hath the effect of a planette, through all the twelue signes in his aspects of the Zodiake, and is euer opposite to the head aforesaid. And as the moone is enimie to some planettes; so the taile of the dragon is enimie to the moone in their coniunctions and oppositions. The pretious stone to this coulour annexed, is the Sardonix, the which (as Isidore telleth) hath a most pure vertue in it towards the bearer thereof. It putteth awaie letcherie, and embraceth chastitie. Saint Iohn writeth of this, saieng, that this stone Sardonix, shall bee the sixt stone of the foundation of the heauenlye Ierusalem. In the which citie (I pray God) I may serue as a pursеuant and so end I of this colour, starre and stone, shewing you that it signifieth of it selfe to the bearer thereof, not to be hastie in battell, and yet a victor.

2 with Or, victorious in youth.
3 with Argent, rather die then be captiue.
4 with Geules, hot in loue and soone cold.
5 with Azure, whom no man resisteth.
6 with Sable, disloyaltie.
7 with Vert, as lieue be hated as loued.
8 with purpure, keepeth good hospitalitie.
9 with Tenne, euery day a new faith.

L. Now I perceiue the nine fyelds are ended, and I do not remember that you took any order, whereof you would speake next: Therefore except yee haue anye matter to ioine to this, my desire is, to learne what they were, to whome armes firste were giuen, and by what name ye tearme them. G. You speake both of good matter and in good time. Noblenes (according as authours haue written of the same) is a dignitie and excellencie of birth, and lignage. For when priuate possessions, were giuen by the consent of the people (whoe then hadde all things in common, and were equall without degree) they gaue both the one and the other to him at whose vertue they maruelled, and of whom they receiued a common benefit. And this benignitie is called in Englishe, gentleneſſe, and thereof were they called gentlemen. Of whome issued children who being brought vp in vertue, and perceiuinge the aduancement of their progenitors, endeuoured themselues to walke their parentes steppes, and stil reteyned the fauour, and reuerence of the people. Thus for the goodnes proceeded of such generation, the estate of them were called good kinde. And when vertue with great possessions or dignitie

tie, had got continuance in one bloud, then was it nobilitie. For the which they were to be honored. Aristotle in his Politiques, rehearseth foure kindes thereof. As noblenes of riches, noblenes of lignage, noblenes of vertue, and noblenes of science. Of al which I meane to shew ye but of two of them, that is of vertue, and lignage, frō whence all the other doe proceede, euen as one of them two proceede out of the other. Noblenes of vertue, is a glory gottē by courage of manhood, good conditions, chaste liuing, and by laudable honesty. All which, belongeth to the heart of man, by exercise of good workes, with whome they are made familiar. S. Chrysostome saith, a man may presume to take himselfe as very perfite noble, which is ashamed to sinne, and will not suffer him selfe to be ouercome of the same. And therefore, as the soule is more precious then the bodie, so much is noblenes of vertue, more precious then noblenes of lignage, and so I ende of that. The noblenes of lignage, is an excellency of dignity going out of the body, but not comming out alwaye of himselfe that is so ennoblied, for perhaps hee neuer deserued that which came to him from his mincestours, who by their merites haue gotten the fame. And therefore comming of natures gifte, it ought not to be boasted of. For Seneca sayth, he that doth boast of the stock that he came of, doth praise an other man. The bondman may boast and say, all we be commen of Adam. So Lucifer with his coplises might say, all we be commen of heauen. And that is true, But yet for their punishmēt are all

driuen into the bottomles pit of hell, vnto whom the prophet Esai saith: How art thou fallen from heauen oh Lucifer? how hast thou gotten a fall euē to the ground? for thou saidst, I will climb vp into heauen, & make my seate aboue beside the starres. The same Sathaell tharchangell, made after the similitude of God, full of wisedome and perfite fairnes, as saith S. Gregorie, and Prince of the ten orders of Angels, abode not in heauen one houre, but for the sinne of pride, he with his consentants were vtterly expelled. For restitution of the which tenth order, it pleased the diuine maiestie of God the father of his infinite goodnesse, to make man after his owne similitude, as appeareth in Genesis. So man was made a liuing soule, and as the Philosophers saith, hauing life in foure maners, that is to say, perseuerant, liuely, mouing & vnderstanding. And furthermore, man in his first creation was immortall, not by nature, as Angels, which haue no power to die, but by grace, that is to say, by possibilitie not to haue died. For if he had kept innocencie, hee should haue had no knowledge of death. Now the diuell that was first bound, had despite at Adam, that was then so free, and assaulted him till he had caused him to breake the commaundement of God: by which, man was brought into thraldome, that continued vntill such time it pleased the father of heauen, to sende into this worlde his onely sonne, begotten before Lucifer (as Dauid saith) Iesus Christ, a gentleman of great linnage, (as the Genealogie of Mathewe & Luke do accord) and king of the Iewes to redeme mankind

to

to fulfill that place in heauen by meeknes, that Sathael lost by presumption. Thus did God ennoblis mā, & endewing him with the whit vesture of baptisme, that he shold euer after be a prest souldier to fight against his enemy the diuell & all his pompes. Moreouer, for that it might be knowne, that euen anon after the creation of Adam, there was both gentlenes & vngentlenes, you shal vnderstand that the second mā that was born was a gētlemā, whose name was Abell. I say a Gentleman both of vertue and of lignage, with whose sacrifice God was much pleased. His brother Cain was vngentle, for he offered God the worst of his fruites. And yet, contrary to the lawe of nature, slew his brother Abel. Also Noah had foure sonnes, in whom appeared gentlenes and vngentlenes. As in Cham it was vngently doone to discouer the priuities of his father, and laugh him to scorne. It was gently doone of Sem and Iapheth to reprooue their brother, and with feare and shame to couer their father. Wherefore Noah blessed Sem and Iapheth, & cursed Cham with seruitude and bondage. Betweene these three sonnes he deuided the world. Sem his sonne and heire, he made prince of Asia, from whō Christ lineally descended on his mothers side, and Cham his second sonne he made Prince of Affrica, and Iapheth his thirde sonne he made Prince of Europa, of these chyldren issued Emperours, Kings and diuers degrees of rulers, whereof at this daye wee haue nine, of the which nine, fiue are noble, as Gentleman, Esquier, Knight, Baron, and Lorde: and foure are

excel-

excellent, as Earle, Marques, Duke and Prince. L. Well sir, here is enough for gentlenes & nobilitie. I pray you, what is next to be learned? G. I haue not yet done with this: for of these onely, I could make the booke. But for to ease your wearines, I wil make short with you. There are nine gentlemē of sundry callings. L. Which are they? G. The first is a gentleman of auncestrie, which must nedes be a gentleman of bloud. But if he die without issue, the whole cote armour is lost, and then it falleth to be a cote of vnperfite bearing. The second is a gentleman of bloud, and not of auncestry. As, when he is the second in degree, discended from the first of that name. The third is a gentleman of cote armour, and not of bloud. That is to say, a gentleman of cote armour of the kinges badge, as the kinges deuise giuen him by an Herehaughte. This is the second vnperfite cote armour: for if he die without heire, his cote is done. But if he haue issue to the thirde discent, that is a gentleman of bloud. The fourth is also a gentleman of cote armour, and not of bloud, as this. The king giueth a lordship by pattent, to him & his heires for euer. He may beare the cote of that lordship, but then must hee make the Herehaught of that prouince, priuie thereto: who will make search whether there be any of that bloud yet remayning. For if there doe any remaine, then he can not beare the same, neither can the Prince by right of armes, giue the cote. But if it be cleare without challenge, then it is to him, but an vnperfite cote notwithstanding: because if he die without heire, the cote

armour

Armour is doone, and may neuer be borne againe The fift is a yeoman, a Christian manne. If hee (I saye) in the seruice of God and his prince, kyll an heathen gentleman, of what degree soeuer hee bee (a knight baneret except) he shall beare the armes, and vse his atchieuement without anye difference, sauing onlie the worde of the same miscreant gentleman. This is also an vnperfect cote, for if he dye without issue of his body, the cote is doone. But if he haue issue to the fifte degree, then are they all gentiles of bloud, and there he taketh his first beginning to be a gentlemanne of bloud. And here is to be noted, that no Christian man maye beare anye christian mans cote, neither pagane, paganes cote, on the condition abouesaid. And yet there is a preheminence, and this it is. If an English man in field or when the banner royall is aduanced doo put to flight any gentleman, enimy to his prince, of what degree soeuer he be (one excepted) from his banner of armes, standart, pynnon, guydon, or ensigne &c: The English soldiar may honor his owne cote in the sinister quarter, with the proper cote of the gentleman so fled away. And so in like maner must you vnderstand, when the like feat is practised at the besieging of a hold. L. But I pray you, how is it in the challenge of combat? G. I know what maketh you doubt, indeed it hath byn said also, that if one christian man ouercome another in chalenge of cõbat, that then he that is victor, shal beare the cote of the vanquished, but that is an error. Yet he that is vanquished shal lose his own ꝓper cote, but the victor shal not haue it. The herauld shal haue the cote

and

and set it vp in his office reuersed. But if the same gentleman that is ouercome, haue married a gentlewoman heire, yet al his life time after, he may bere his wiues cote, and this is the curtesy of armes. And further I wil shew you, that if he come into the combat campe, with his wiues cote of armes, her father or hir vncle, may prohibit him, as saith Bartoll, least slaunder should come to those armes. For it is doubtfull whether he shall be victor or victus. And in like manner, if he bee a yonger brother, although he bere the cote of difference, yet the heire, or his yonger brethren maye also prohibit him the cote. L. what remedie is there then? G. If hee bee a knight, he may haue the wreth of his owne coulours. But if an esquire a scarpe from the left shoulder, to the right side of one coulour onelie. The sixt is if a king do make a yeoman a knight, hee is then a gentleman of bloud, by the royaltie of the King, and knighthood. The seuenth, is a gentleman spirituall. This, if he be churles sonne, and is aduaunced to any dignitie, he is then a gentleman, but not of bloud. But if he be a doctour of the ciuill lawe, he is a gentleman of bloud, and his cote is perfect at the first bearing. The eight, is called a gentleman vntriall, and such is he, as beeing brought vp in an Abbeie, or with a bishoppe, whiche of auntyent time hath called the same Bishoppe, or Abbot, vncle, (and perhappes they are neerer of bloude, For that gentleman might bee the bishoppes sisters brothers sonne. Well, let that passe, it is seldome seene that they come to beggerie.) These, for

that

that they haue beene vertuously brought vp and trayned in seruice, were able to attend on a Prince. And in the old time before printing was deuised, were writers of bookes at the kings cost. These Gentlemen I say, when they became maisters of men their seruants ware two letters vppon their sleeues, as it might be an A & a B. The one letter for the christian name, and the other for the surname. The ninth hath beene of olde called a Gentleman Appocrisate. This is such a one as serueth a Prince. And at his beginning is a page, and groweth vp by his diligence to be a grome and so higher. At the length is either clarke of the kithin, or steward of the house, or lands, & weareth liuery as a Gentleman. But he is without badge or Armory of his owne, except (by the Prince) at the handes of the Herhaught, he be endowed with some cognisace. L. Oh, that you would not cease to tell of these things, till I were weary. G. Wel, for that I do see in you a will to learne this arte, I say the content of al artes, I will shew some part therof. L. If you will let me chuse the matter, I would now desire to know somewhat of Scocheons. G. Although it were not the best order to begin there, yet because of your request, & that I meane not to tyre you, I wil shew you my fantasie. First I meane to tell you what a Scocheon is, of which there are nine sundry fashions, and all auncient. Ye shall vnderstand that a fielde onely maketh Armes, for because in the first inuention of them, they were not called Armes, but tokens. So then euery noble man had a Token to shew of his Nobilitie and valiantnesse, And af-

ter

ter by a fairer name, they were called Armes beecause they were obteined by two or one of the fower cardinal vertues at the leaſt.

And this is the firſte, and ancients of all others. Of this the Poets make mention in this wiſe. King Phoerus had iſſue three daughters, Meduſa, Steno anp Euriale. Meduſa with Neptune the god of the Sea, committed adultrie in the Temple of Minerua, who was in reuenge therof turned by the mighty godes, into an ouglie monſtrous ſhape, and her golden haires into foule lothſome ſerpents, whoe enuieng hir life with further reuenge, ſeeking to haue that monſter ſlaine, gaue a Chriſtaline ſhielde to hir liuetenant Perſeus the Palladian knight, (ſon of the high Ioue begotten vppon Danae ſhadowed in the golden ſhower) wherewith when hee had ſlaine the horrible Gorgon Meduſa, hee conſecrated the ſame to mightie goddeſſe Pallas. Becauſe by hir diuine power, he had the victorie. This ſhielde

(the very patern wherof, standeth aboue) that noble souldier Vlisses, withdrew out of the Citie of Troy, leauing not behind him the Image of Pallas. Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy. Because ye shall thinke it no newe thing, it was 1774. yere of the world, & before the incarnation of Christ. 1189. yeares. This goddes taught vnto the Libiãs al things appertaining vnto war. So that I take her for goddesse of Herehaughts.

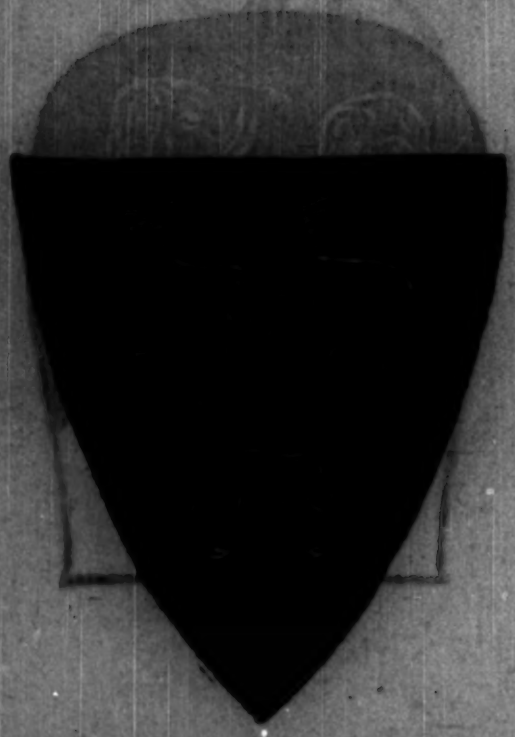
The second shield was on this fashion, of the which sorte, I reade of in the Bible that king Salomon caused to be made three hundreth of beaten golde. L. Was this similitude vpon them? G. No, neither wold I that you should haue respect to any thing that is set on anie of these nine Escocheons. Because ye shall learne by thē nothing of blazon, I set them out onely for their sundry fashions.

And

And for that I will not haue thé bare, I vſe my fantaſie. As for the ſimilitude, that you ſee on this, I do it for antiquities ſake. I haue ſeene it ſtamped in ſiluer 41. yeares before Chriſtes incarnation, by that noble man Octauius the ſecond Emperour of Rome, and nephewe to that worthy conquerour Iulius Cæſar. The faſhion of the ſhielde is aboue two thouſand yeares paſt ſince the firſt deuiſe hereof, prooued by good authoritie.

This is the third ſhielde, and of the Catelynes, whoſe leader was that woorthie Captaine Catulus, that ſubdued the Cimbrianes which was ten yeares before the incarnation of Chriſt. This noble man reproued Silla for killing of 1000. priſoners on this wiſe. With whom ſhall wee liue, if in warre

warre we kil the armed, and in peace the vnarmed? This man I say builded the citie of Tibor, in the remembrance of his brother Tiburtus.



The people that nowe inhabite Mesopotamia otherwise called of the frenchemen Dierbechians they I say, haue of olde vsed this fashion of shielde which I thinke they had of the Troyans, and suppose it to be of greater antiquitie.

The fift ſhield is on this faſhion, it was vſed of the people inhabiting the Iſle of Sardinia, called Sandalaries. This people would by art ſo harden theſe ſhields, made of the wood of Saunders, that vnneath they might be cut with ſword, or perſed with launce.

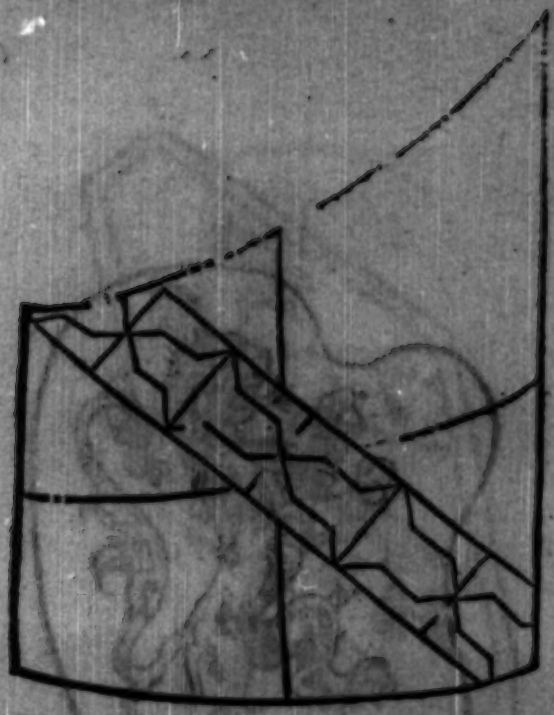
This

This shielde is the sixth of this number, and vsed of that valiaunt Captaine Antonius, a browne man of colour, and verie hardie. Hee tooke Arabanus, king of Armenia, and tyed him in siluer bandes. Hee maried with Royaltie, the famous Cleopatra, of Egypt Queene.

This is the ſeuenth ſhield, and is 2970. yeare old. For Iaſius, which was king of Italie, with the help of the Sicilians had a ſonne, whoſe name was Coribant, who ſucceeding his father, called his people Coribantes. This people (I ſay) vſed theſe ſhields with two dartes euery one of them on the backeſide, which thoſe people with the ſtrength of their arme, would fling violently.

This

This is the eight shield, & was vsed at the siege of Troy of the Troian Horsemen that then were cladd all in maile, who had one of these fixed before their brests somewhat towards the left shoulder. And I can not discerne but the shield that fell out of the aire in the time of Numa kinge of Romans was on this fashion.



The ninth, and laſt ſundrie faſhion ſhielde, is this, which was vſed of the Greekes, at the recule of Troy, and yet vſed amongeſt them, and alſo amongeſt the Moriſco horſemen. And it is borne of them in ſuch ſort, as is to a woorthy defence of their bodies, for it gardeth the bodie from the waſte vpwarde wholely. Now for becauſe the fourth ſhield is transformed into an other faſhion at theſe daies, as by all the ſcocheons of this booke ye haue at length, I ſay, though that the fourth ſhield was firſt made for horſemen, yet ſince that time it hath beene much vſed for footmen, and did containe in length v. foote, and in breadth at the chiefe two foote, I take to my witnes ſir Iohn Froyſart, who writing of the battaile of Poyters

ſmote by the ſtowre of chiualrie furnamed the blacke Prince, who commanded that the bodie of the Lord Richard of Duras ſhould be laide on a targe, that fiue men might beare the ſame to the Cardinall of Pirgorth for a preſent, with cõmendations from him. The which Targe, ſhould appeare to be either of that bigneſſe or bigger. L. It is likely to be ſo if it were with others as it was with King Alexander: who, when he went againſt the puiſſant King Porus, being conſtrained to follow his enterpriſe, & to conuey his hoſt ouer a riuer of wonderfull greatnes, wherewith his footmen being afraid, durſt not aduenture to paſſe ouer the ſame. King Alexander laméting that he could not ſwimme, ſuddainly therewithal pulled a target frõ one of his ſouldiers, and caſt it into the water, and ſtood vpon the ſame, holding him with his ſpeare, and ſo conueied by wiſe guiding himſelf ouer the dangerous water. And I call alſo to remembrance, that in the latter end of the raigne of valiant King Edward the third, the Frenchmẽ, to ſaue thẽ from the liberall ſhot of Engliſh Archers, had a ſhielde made of Elme, of vij. foot in length, & iij. foote in bredth, and an inch of thicknes. This was, and is called a Pauice, & is now vſed on ſhipbord. Theſe had the armes of the general of the field vpon thẽ, and were brought thether in cartes, & made ſharp at the point to pitch into the ground. Leigh. Wel, let that paſſe: and further, if I ſhoule not make ye wearie of me, I could aske you one queſtion more, and that is this, when beganne armes? and whether at the ſiege of Troy, or not?

C. At the siege of Troy, there was a certaine perfectnesse of it determined amongest Princes, as in our dayes now we doe perfit things that were but rudely done of auncient time. Some thinges also be vnperfite, that were done of our forefathers. I meane herein of no other thing, but of armes only, and in armorie, whose lawes were before the siege of Troy, as appeareth in Deuteronomion: which hath had since that time so many additiõs, that fewe Herehaughtes know the law of armes, neither yet manie Ciuilians. But I say to you, it must bee verie auncient, for fielde and feight cannot be continued without lawe, victorie alone being the lawe maker, who was 900. yeares before the siege of Troy, and 1206. yeares before the incarnation of Christ. The name of famous victorie first beganne among the Scithians, who were no lesse enobled by their women, then by their men: for they obtayned the Empire of Asia thrise, which they kept tributarie vnto them, vntill the time of Ninus, they themselues remaining continually without the subiection of other Princes. They put to shamefull flight Darius King of Persia: they ouerthrew Zopirona, the Captaine of Alexander, with his armie, they slewe Cyrus with all his power: their women eke at the riuer Thermodoon, reuenged the death of their husbandes with a slawter of a great number of their enemies, who after that by warre they had gotten peace, and by their hardinesse, wonne a great part of Asia and Europa, they made of themselues a kingdome, by the name of

Amo-

Amazones, whereof the moſt part were ſhooting women. They fought hande to hande with the moſt valianteſt Princes of the world, as with Hercules, Theſeus, Achilles, and the great Alexander himſelfe. But what ſhould I neede to ſhew you more of them? I would not haue ſaid ſo much, but for the ſtrangeneſſe of the matter, for it were enough for my purpoſe, if it may appeare that they were warriours, and therefore ſay I, bearers of armes, and that of auncient time. The orders of armes were vſed in the warres betweene Ianus & Cham, on th'one partie, and Hamon and Dioniſius on th'other ſide, which were 800. yeares before the ſiege of Troy. Alſo Iuſtinian writeth, that Pallas did not onely teach the Libians the Law of armes, but alſo the feates of defence, belonging to wars. Aſcolanita Semiramis the widow of Ninus, excelled all other in cheualrie, magnificence, triumphes, and victories. She brought Aethyope vnder her ſubiection, and made warre into India whether neuer any durſt enter, but the great Alexander. And was any of this done thinke you, without enſignes and tokens of Armes? nay, and that might I ſhewe you more plainely if I did not eſchewe tedioufneſſe. As of Aurelius the ſeuenth Emperour of Affrica, who floriſhed in wit of warfare, and was 700. yere before the ſiege of Troy. But if I ſhould rehearſe all the valiant Emperours, Kings and Princes with their enterpriſes, it wold be volumes, as of Balleus, that victorious Emperor of Aſſiria: Phoroneus, King of Argiues: Duke Moſes, that ouercame the Kings of Amorea, and

Moabites

Moabites, vnto whom God ſpake, ſaying, Euerie man of the children of Iſraell, ſhall pitch vnder his owne Standard, and vnder the Armes of their fathers houſe. And ſhal I forget Ioſua, that mighty prince, who whileſt the ſunne withdrew his courſe ouerthrew xxxj. kinges. This man being indued with all vertues, knew alſo the law of armes, without the which, neither battaile may be ſet, fielde pitched, or men marſhalled to the wars. Doubtleſſe euen from the beginning, in their cogniſaunces, they vſed gardes of ſundry colours about their garmentes, wreathes of two colours about their heads, as hereafter yee ſhall haue by example. Oſcus a Prince of the Thuſcanes, who raigned 105. yeares before the ſiege of Troy, bare for his armes a Serpent. How thinke you by that worthie Duke Gedeon, that ſlew Oreb, Zeb, and Zalmana, with an hundreth and twentie thouſande of Madianites and Arabies, was this done without Guidon, or Pinnonne? This was an hundreth yeares before the ſiege of Troy. If it were done without law, then was it murther.

Duke Ioſua.

Well, to make the matter more manifeſt vnto you, Duke Ioſua the firſt of the nine Worthies (of whom I ſpake before.) This Ioſua I ſay, bare perfect Armorie, which is this blaſed, Partie Bendy Siniſter, Or, and Geules, a Backe diſplayed, Sable. M. Did all the other eight beare armes alſo? G. They did, whereof I will notifie vnto you in Blaſon orderly as they were nere this time.

Hector.

Hector.

The second Worthie, was Hector of Troy. He bare Sable. ij. Lyons combatand, Or:

Dauid.

The thirde was Dauid, and he bare Azure, a harpe Or.

Alexander.

The fourth was Alexander, the which did beare Geules, a Lion Or, sciante in a Chayer, holding a battle axe Argent.

Iudas Machabeus.

The fift was Iudas Machabeus, whose shielde was Or, ij. Rauens in pale proper.

Iulius Cesar.

The sixt was Iulius Cesar, who bare Or, an Eagle displayed with ij. heads Sable.

King Arthure.

The vij. King Arthure, and he had his shielde Azure, xiij. crownes Or, 3.3.3.3. and 1.

Charlemayne.

The viij. was Charlemayne, and he bare the Ierusalem shielde, Impaled with the imperiall Cote, as hereafter ye shall see more at large.

Sir Guy.

The ninth sir Guy, Earle of Warwicke, who beareth Checky, Or, and Azure, a Cheueron Ermin. All which, I haue shewed you for the antiquitie of armorie. And although the siege of Troy be of auncientie 2751. yeares past: yet if ye weigh the matter, ye shall perceiue that bearing of Armes, & Armorie, are much more auncient, But the vniuersall goodly order was not then such as is now,

For

For vntill that time, Mettall was not knowne from colour, neither was there any Rules made before: for without difference one man bare an others Cote, whereupon grewe ſtrife, the ende whereof, was loſſe of life. And furthermore for the antiquitie of Armorie, I will ſhewe you the thing I found in an author entituled, Geſta Troianorum, wherein ye ſhall find the ſelfe ſame words as they here followe. In auncient time I rede, that there was no other order but two, that is to ſay, wedlocke and knighthoode. A Knight was made before any cote Armour, whereof Olibion was the firſt that euer was. Aſteriall his father came of the lyne of that woorthie gentleman Iapheth, and ſaw the people multiply hauing no gouernour, and that the curſed people of Sem warred againſt thē: Olibion being a mightie man and ſtrong, the people cried on him to be their gouernor. A thouſand men were then muſtered of Iaphetes line, Aſteriall made to his Sonne a garland of nine diuerſe precious ſtones in token of Cheualrie, to be the gouernour of a thouſand men. Olibion kneeled to Aſteriall his father, and asked his bleſsing: Aſteriall tooke Iaphetes Fauchen that Tubal made before the ſludde, and ſmote flatling nine times vppon the right ſhoulder of Olibion, in token of the nine vertues of the foreſaide precious ſtones, with a charge to keepe the nine Vertues of cheualrie, as followeth, ſaying:

1 You ſhall holde with the ſacrifice of the great God of heauen.

2 You ſhall honour your father and mother.

3 You shall be mercifull to all people.
4 You shall doe no harme to the poore.
5 You shall not turne your backe to your enemies.
6 You shall holde promise, as well to friend as foe.
7 Ye shall keepe hospitalitie, especially to strangers.
8 You shall vphold maydens right.
9 You shall not see the widowes wronged.

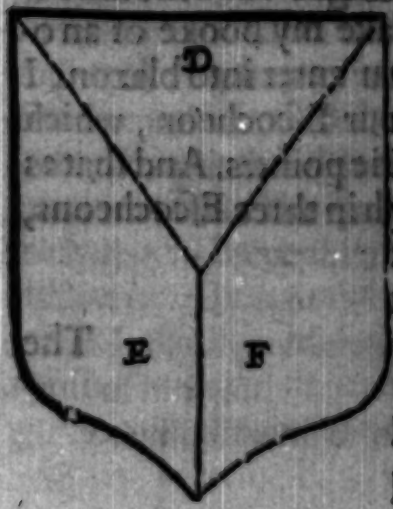
Then Asteriall made to Olibion a Target of Oliue tree, with three corners, two aboue his face, and one beneth to the groundward: in token that he was the chiefe of the bloud of the three sonnes of Noah. By the Oliue tree, hee vnderstoode to winne victorie. By the point of his target to the ground, his cursed brother Cain. By the right corner, Iapheth, by the left corner, Sem. And this is written for your learning. L. Verily, it delighteth me much to heare it, & I can not be weary so long as you continue in this talke. G. I will stay no longer therein, I haue saide enough: else I should beginne of one thing, and make my booke of an other. And now before you enter into blazon, I will teach you to know your Escocheon, which containeth in it, nine sundrie pointes. And that as shall appeare, I will set foorth in three Escocheons, whereof this is the first.

The

The first.

This letter A, is the firste poynt of the Escocheon, and is called the dexter point, because it is on the right side of the Escocheon The letter B. is called the siniſter poynt, of the same Escocheon, because it is in the lefte side of the same. The letter C. is the base point, of the same Escheon. Legh. I vnderstande you well of the pointes: but I knowe not wherefore, or to what purpose, I should neede to learne them. G. By that time ye haue practised, ye shall thinke it necessary to know these seuerall pointes. For in some armes, especially in dutch armes, ye shal haue three sundry things, occupie these three sundry points. Experience shal teach you this, when ye come to it. The seconde Escocheon hath other three pointes, as,

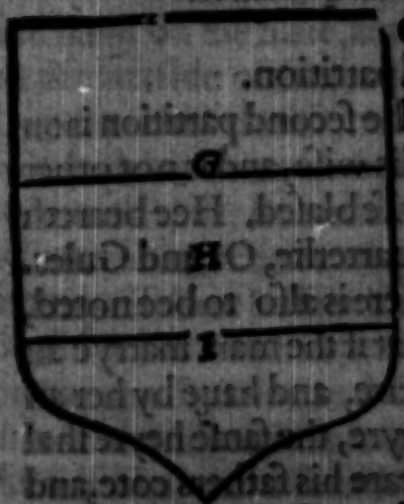
The second.



The letter D, is called the Chiefe point. The letter E. must be take for the dexter Base poynt; & the letter F. you must take for the Siniſter base point. This I thike sufficient for those. L. I do perceiue by this, that some time it wil so be, as one only thing or toke, shalbe vppon one of these partes of the

the ſcocheon, that ſhal not be elſe where.

The third.



G. Ye haue ſaid. And now I will ſhewe you of the iii. laſt points, as on this wiſe. The letter G. of all places of the ſcocheon, ſtandeth in the moſt honourableſt, & is called the honor point The letter H. is termed the Feſſe point. The letter I. is called the nombril. For it is euen oppoſite to the nauel. Thus I haue ſhewed you, for theſe ix. pointes. Now wil I declare to you, of nine ſundry partitions

The firſt partition.

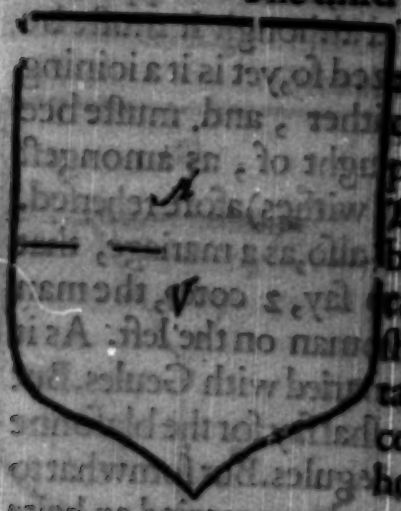
The firſt whereof is a partition from the higheſt part of eſcocheon, to the loweſt pointe, as heere appereth. And although it muſte be blazed ſo, yet is it a ioining togither, and muſte bee thought of, as amongeſt the (withes) afore reherſed. It is alſo, as a mariage, that is to ſay, 2 cotes, the man on the right ſide, and the woman on the left. As it might be ſaid, that Argent maried with Geules. But if it be no marriage, then ye ſhal ſay for the blaſonne therof, pty per Pale, argent, & gules. But ſomwhat to intreat of marriage. If the man haue maried an heire he ſhal beare her cote, none otherwiſe vntil he haue begotten an heire of the heire. Then may he, by the

courtesie of armes, beare her armes in an Inscocheon, that is to saie a scocheon of pretence.

The second partition.

The second partition ison this wise, and is not otherwise blased. Hee beareth quarterlie, Or and Gules. Here is also to bee noted, that if the man marrye an heire, and haue by her an heyre, the same heyre shal beare his fathers cote, and his mothers quartered, as this is. Then it shalbe said, he beareth quarterlie, the first Or, the secõd Geuls, the third, as the second: the fourth, as the first. And this betokeneth a fixed inheritance.

The third partition.

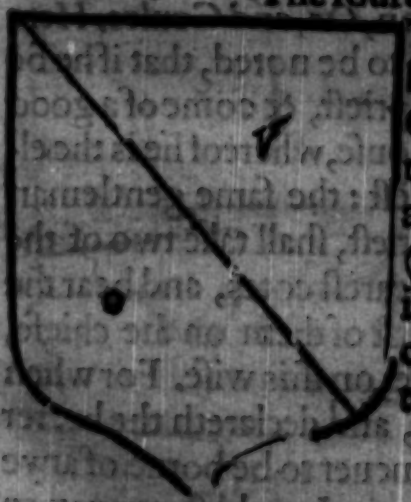


The third pertition, is ouer al the breadthe of the Escocheon, and is blazed, partie per Fesse, Argent, and vert. Q. May there be two cotes borne on this fashion? Gerard. Yea. And yet you shall take this, as yee shall take al the rest, for one only cote. But I will shewe you howe they may be 2 cotes.

A man

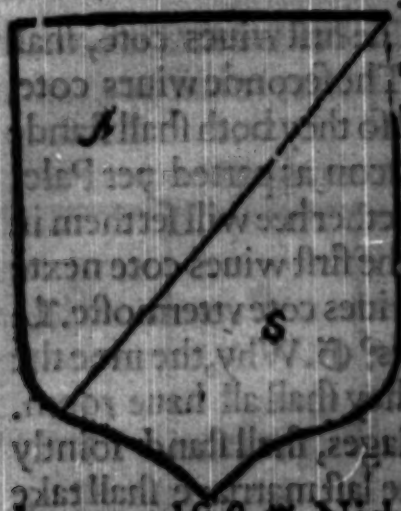
man marieth two wiues. The first wiues cote, shall stand on the chiefe part. The seconde wiues cote, shal stand on the baste, and so they both shall stande on the left side of the scochcon, as parted per Pale. It is also at his choise, whether hee will set them in pale with his owne cote: the first wiues cote nexte to himselfe, the seconde wiues cote vttermoste. L. What if he haue three wiues? G. Why, the moe the merrier. If there be seuen they shall all haue room. But I saie, the two first mariages, shall stand iointly on the chiefe point, and the last marriage shall take the whole baste of the halfe scocheon to hir selfe. And if hee haue a fourth wife, then she must haue halfe that baste part. So that cote shall seem as though it were quartered. All this is, if these wiues aboue-said were heires. If not, he can haue but the liuinge cote, and no more to stande as a marriage, and none otherwise.

The fourth partition.



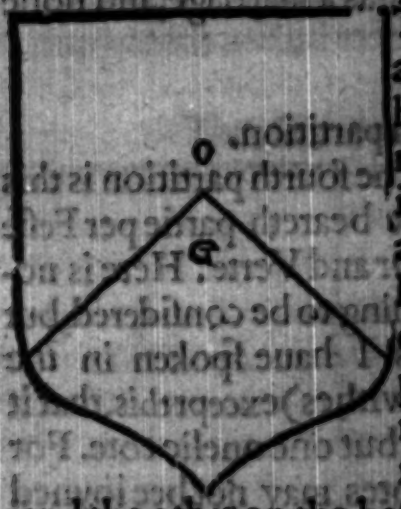
The fourth partition is this he beareth partie per Fesse Or and Verte. Here is nothing to be considered, but as I haue spoken in the (withes) except this, that it is but one onelie cote. For cotes may not bee loyned togither on this fashion.

The fift partition.



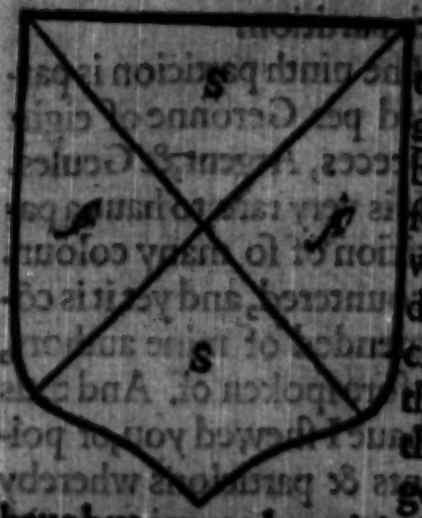
The fift partition is cleane contrarie and is blazed on this wise. Partie per bende Sinister, Argent, and Sable L. Wherefore doo you begin to blase at the dexter point, knowing that there is an olde rule, that whiche soeuer is of two couloures doth occupie the point of the scocheon, that shoulde be named first. G. Nicholas Ward, a good aucthor who wrote of this art, a hundreth xiii, yeeres paste, saith, that whatsoeuer of mixt colours, dooe shewe most in the field, that should be named first. He biddeth also, to giue preheminence to mettals.

The sixt partition.



The sixt partition is, as here appeareth, and is so blased, he beareth partie per Cheuron, Or, and Geules. Here is to be noted, that if he be a priest, & come of a good house, whereof he is the eldest: the same gentleman priest, shall take two of the nearest cotes, and bear the first of them on the chiefe, and the other on the baste, on this wise. For when he is dead, the cote liueth, and declareth the bearer thereof. But the same is neuer to be borne of anye other man, in that order again. I could shewe you an example, but bicause it is as farre as Manchester, I omit it.

The vii, part.



The ſeuenth partition is this. Party per Saltier, Argent, and Sable. This may be good Armory, if all the foure peeces bee charged with ſome thing, quick or dead. It is better if it be charged but with two thinges, of one kinde, and that ſpecially vpon the Argent, but beſt of all it is, to haue but one only quick thing, quer all the fielde I haue heard ſome, that hath termed this a Geronne of foure peeces. If Vlpianus were liuing, he would be againſt that errour, whoſe minde I vſe in my Geronnes, as hereafter ye ſhall ſee.

The eight partition.

Here haue you the eight partition, which is to be blazed on this ſort: partie p Pile in point, Or & Sable There may no part of this be charged, bnt onely the Pile part. And that may be vſed as one only cote. For if it bee charged, you ſhall leaue the fielde vntolde. If this Eſcocheon were made after the old faſhion, you ſhould ſee very lide of the Sable. Therefore the pile hath the preheminence. And if it were ſquare, as in banner, the ij. ſides were ij. halfe Piles, & ioyned together one whole, as bigg as the Pile, N. Wherfore do ye name Or, firſt? G. Becauſe it both occupieth the chiefe of the Eſcocheon, and toucheth the three points thereof.

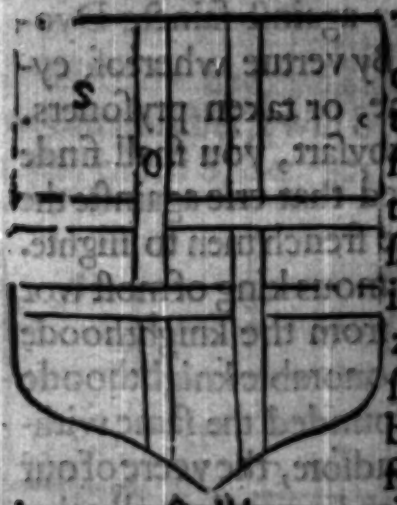
The ninth partition.

The ninth particion is parted per Geronne of eight peeces, Argent, & Geules. It is very rare, to haue a particion of so many colours countered, and yet it is cōmended of mine authors, afore spoken of. And thus haue I shewed you, of points & particions whereby ye are wel acquainted with your Escocheon. I will therfore shew you of signes that are borne, and doe occupie the same Escocheon. And although the crosse of all other tokens be not most auncientest, yet most christienest. Therefore I will begin at the same, whereas there are diuers & sundry sortes of Crosses, and borne on sundrie wayes, to the entent you may the better blase & tell of the like I will set out some of them, among which number, I will beginne with the Crosse, cōmōly called S. Georges crosse, which is thus blased

The christiā kings of Englād haue born that in name of S. George, the field Argēt: a plaine crosse Geuls. The field signifieth purenesse of life, the crosse signifieth the bloud that Christ shed for vs his people of England, whō Treuisa calleth the people of God, and the Realme he calleth goddes lande.

L. Why do ye call it S. Georges crosse? Sith Harding doth write, that Ioseph of Aramathia, whoe came into this realme with Vespasian the Emperour, and instructing Aruiragus, (then the king of this land) in the faith, christened him, and gaue vnto him this shield, which was 200. yeres before Saint George was borne, if ye say true. For Lucius, the second christened king of this realme, bare the same. And also king Arthure, which afterward (although other christened kinges besides of this Realme, before the conquest bare not, but didde beare other sortes of Crosses, and left this) yet was it afterward taken againe of saincte George, whoe bare the same. And furthermore, euerie prince may take vnto him for his patronne, whomehee please, as it pleased that victorius kinge Edward the third, to take vnto his patronne, that valiant knight saincte George, and to beare that shield in his name. Who in all his cries, vsed the same against saincte Dyonise, and saincte Andrewe: By vertue whereof, eyther they were chased, slaine, or taken prysoners. And if you read sir Iohn Froysart, you shall finde that the Naueroys borrowed that crie againste the French menne, and put the french men to flighte. For the which cause, that famous king of most worthye memorie, translated from the knighthoode of the red lace, to this most honorable knighthoode of the blewe garter, and founded the same within his royal chappell of Windsore, the yeere of our Lorde God 1344. which order excelleth all other orders of knighthood, both of knightes of religion, and of habitte, as appeareth not onelye by the

firſt founders, but by their ſucceſſours, with their Chapters and ſtatutes. L. Be there any other orders of knighthood founded by temporall princes? G. Yea manie. Of the whiche I will rehearſe ſome of them, but none ſo antient as the firſte. The order of the Annunciades founded An. 1250. by Amye, ſurnamed the greene erle of Sauoy. Alſo the knighthood of ſainct Owen, otherwiſe called the knights of the ſtarre, begun by the French king Iohn. And knightes of the golden fleeſe, erected by Philip duke of Burgain. Alſo knights of ſainct Michaell, otherwiſe of the Scalloppe, celebrate by Lewes, the xi. of that name French kinge. All whiche foundations, with their orders, are not to bee compared to this as appeareth by the continuance of the ſame, from the beginning. And now here is another croſſe for your learning, and is thus blaſed.

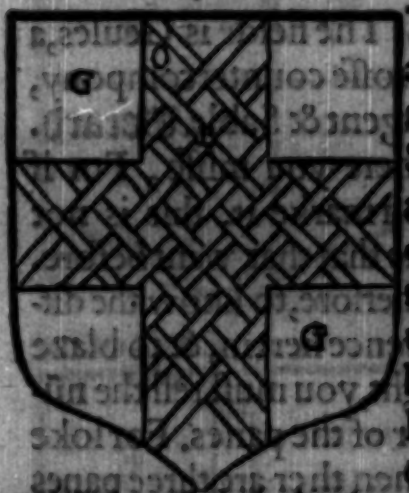


The field is Argent, a plain croſſe Gules, voided of the firſt. L. Voyded of the firſt. What meane you by that? G. If I ſhoulde haue ſayde voyded of the fielde, it had beene a fault in blazonne. And therefore I ſayde, voyded of the fyrſte, becauſe Argente was the fyrſt that was named. And here you ſhall learne a rule, that is. There are fower woordes, whereof you maye not name anye of them twiſe in the blaſonne of one cote, and theſe

be

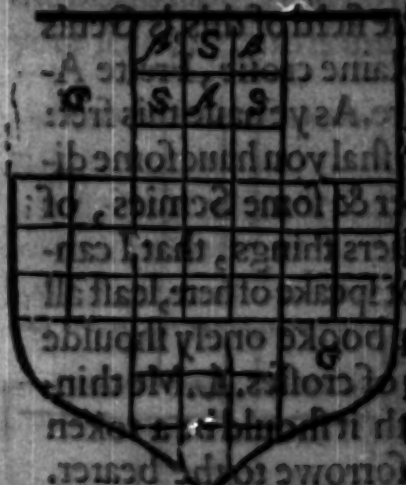
be they. Of. On. And. With. These may not be spoken any more then once, in one cote, if they be, it is accounted such a fault, as hee that committed the same, is not worthy to blaze a cote.

The field of this Scocheon is Argent, a plaine crosse waue, Azure. This hath no other signification, but for the difference. As ye shall haue other plaine crosses, with their differences, because you shall be readier in blazon of them.



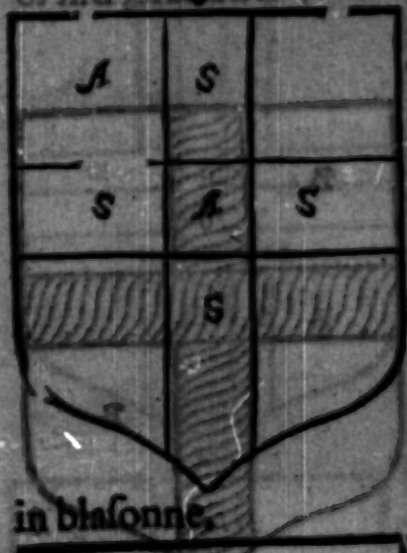
The field of this, is Geuls a plaine crosse, Frette Azure. As ye haue this fret: So shal you haue some diaper & some Scmies, of diuers things, that I cannot speake of here, least all the booke onely shoulde be of crosses. L. Me thinketh it should be a token of sorrowe to the bearer. For it is a signe of tribulation, and worldly heauines, as I take it. G. Saint Paul writing to the Galathians, sayth. God forbid, that I should reioyce, but in the crosse of our Lord.

He beareth Azure, a plaine crosse, countercompone, Arget & Geules. This is as much to meane, as a crosse compounded of two sundrie colours, or three. But that is seeldom seene, & is thought not to bee good armory. Now if I thought you were perfit in the blasonne of crosses, and that of those that are plaine: I would trouble you with no moe. L. Proue me. G. How say you by this? tell me what it is.

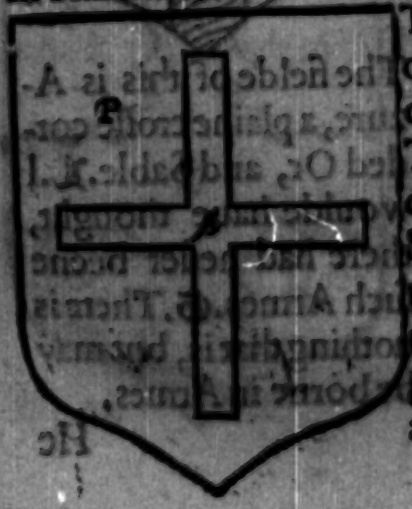


L. The fielde is Geules, a Crosse countercompony, Argent & Sable. Gerard. There you misse, For if you marke it, this is not like that that went before. Therfore, to know the difference herein, & to blaze right, you must tell the nũber of the panes. For loke when ther are three panes or aboue: then is it named Checkey. And so shall you blaze it. He beareth Geules, a plaine crosse Checkey, Argent, & Sable. And this rule you shall vse also to bordures, bendes, and all other.

He beareth Sable, and Argent quartered, a playne Crosse, counterquartered of the field. If that word counterquartered, were left out, it were the better blazed, to be called quartered of the field. For the shorter you tell the thing, the better the blasonne is.



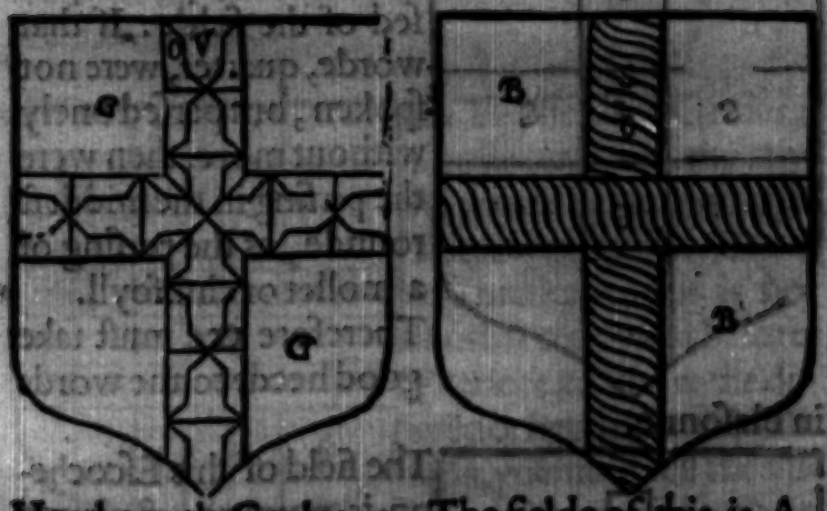
He beareth Argēt, a plain crosse Sable, quarter persed of the fielde. If that worde, quarter, were not spoken, but persed onely without more, then were the persing in the middest rounde, as the persing of a mollet or cinkfoyll. Therefore yee must take good heede to the words in blasonne.



The field of this Escocheon is purpure, a playne crosse humette, Argent. This is called an equall crosse, because there is no Staffe of it longer then other. It hath bene said, that this crosse Cōstantin the great displayed in the field against Maxencius, which

hath

hath beene taught from heauen to haue bin reueled to him, with this superscription, In hoc Signo vince. This because I finde, but in maner of a glose, I referre the iudgement of the truth thereof to ech man, as hee listeth giue credite thereto. Thus Constantine ouercomming his enemie, decreed for a lawe, that no man from thence forth, should suffer death vpon a crosse. The portraiture of this crosse is stamped on some Portegwes, with the superscription also. There be Crewsados likewise, that in their print carrie the like portraiture, But to proceede.

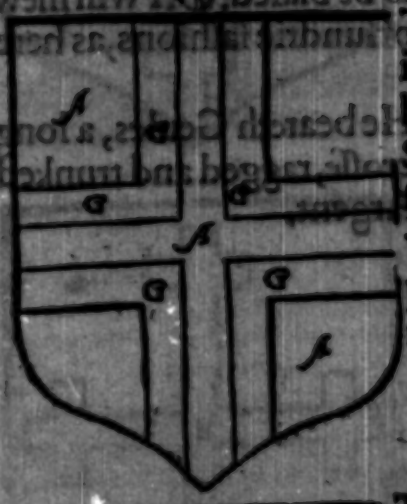


Hee beareth Geules, a plaine crosse, Varrye. Here you shall name no colours of the crosse, because it is one of the nyne furres, and hath that proper name.

The fielde of this is Azure, a plaine crosse corded Or, and Sable. I woulde haue thought, there had neuer beene such Armes. There is nothing that is, but may be borne in Armes.

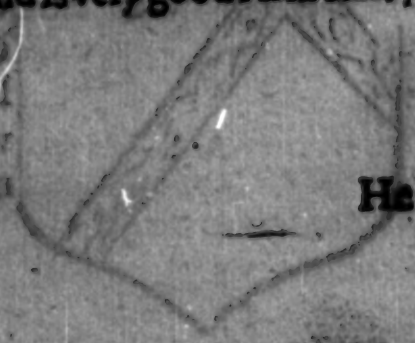
He

He beareth Geules, a plaine crosse Nebule, Argent, and Azure. L. You haue shewed me so much of plain crosses that I suppose if you would set foorth all, that are borne of sundrie sorts, it will bee a tedious worke. But I praie you proceede yet a litrell more.

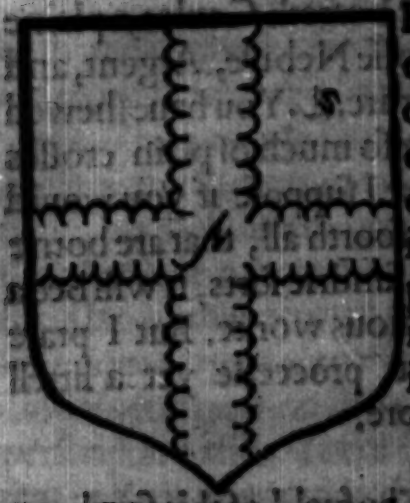


The fyeld of this scocheon is Sable, a crosse of fower batunes, in true loue, Or. So for troubling you anye further, I end for this time with plaine crosses, & wil proceed to other of sundry fashion.

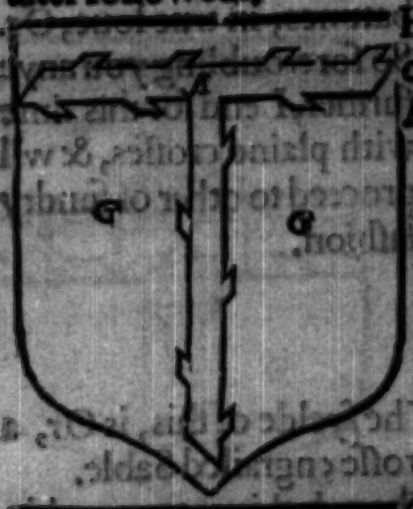
The fyelde of this, is Or, a crosse engrailed Sable. Though this cote come hin dermost: yet is it of honor, next vnto the plaine crosse, and is very good Armorie.



He



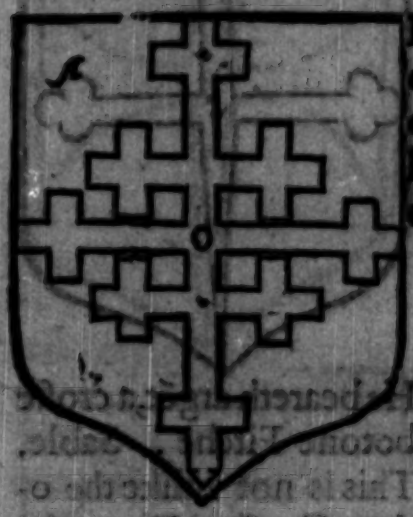
He beareth Sable, a crosse enuecked Argent. A crosse of this fashion, is verie seldome seene in an Englishe cote Armor: but els wher, it is commonlie borne, especially of dutch men, and is good armorie, although it be not auntient. L. Are there yet any more crosses to be blased? G. I will shew you some more yet and of sundrie fashions, as here after followeth.



He beareth Geules, a long crosse, ragged and trunked Argent.

Of this, the field is Azure, a crosse portate in his proper coulour. L. wherefore call you the same portate? G. For on this fashion, it laye on Christes shoulder, who bare the same to the mounte of Caluery as wit nesseth

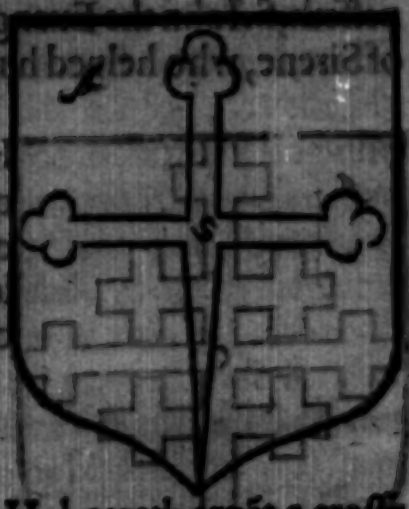
nesseth, S. Iohn the Euangelist, S. Luke, and Simon of Sirene, who helped him to bare the same.



He beareth Argēt, a crosse croslet crossed Or. This is otherwise called a Ierusalem crosse, and was borne of Godfrey of Bulleine.

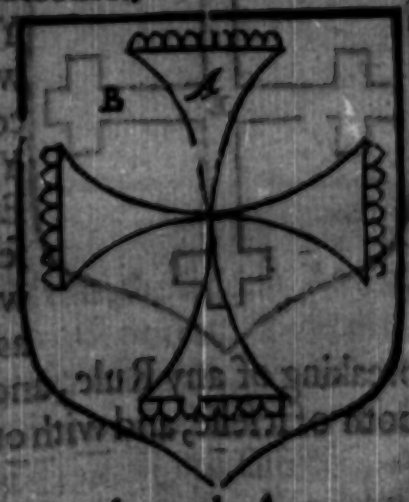
He beareth Gēules, a crosse croslet Ermine. L. Is this lawfull Armory? G. It is. You haue sayde to me, it was not lawfull, to beare colour vppon colour. G. You must vnderstād, that Ermin is no colour of him selfe: but a compounde with a mettall, and serueth as mettall onely, without breaking of any Rule, and is speciall good armes, both of it selfe, and with other.

The fielde is Argent, a Crosse botone, Geules. This, if a man should interprete it, is as much to saie as a crosse budded.



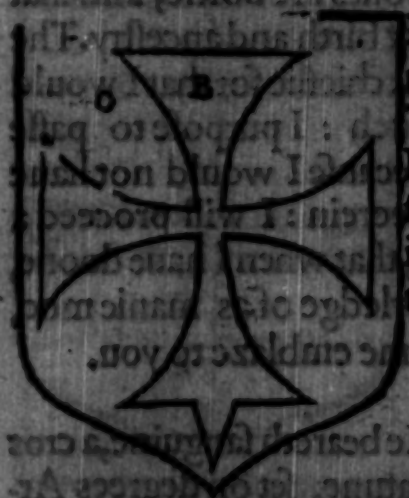
He beareth arget, a crosse botone Fitche, Sable. This is not vnlike the other Crosse. The pyke which it hath to pitch into the ground, onely differeth it.

The fielde of this is Azure, a Crosse batune Fitch, Or. Etheldred, king of the most part of this realme, a man much trobled in his time with the danes, bare this crosse.

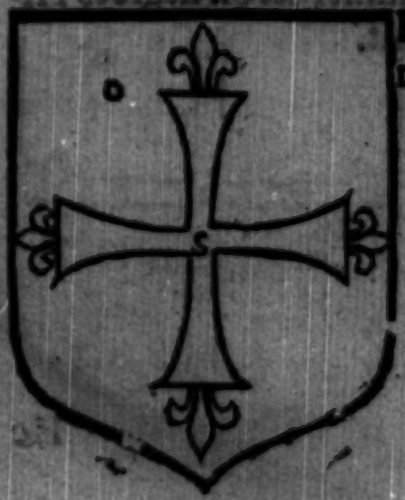


Hee beareth Azure, a crosse formy vecked Argent.

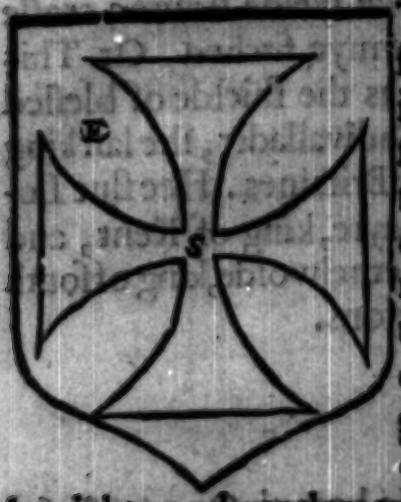
The fyelde Azure a crosse formye fitched, Or. This was the shielde of blessed Cadwallader, the last king of Britaines. Hee slue Lothayre, king of Kent, and Aethelwolde, king of south saxons.



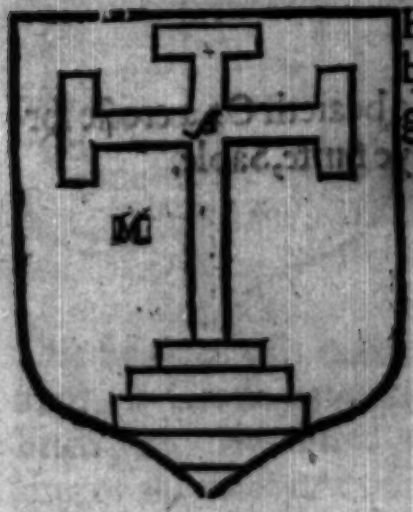
He beareth Or, a crosse formie formed fytched azure. This was the shield of king Edmonde surnamed Ironside, whoe rained ioyntlye in this realme, with Canutus the Dane.



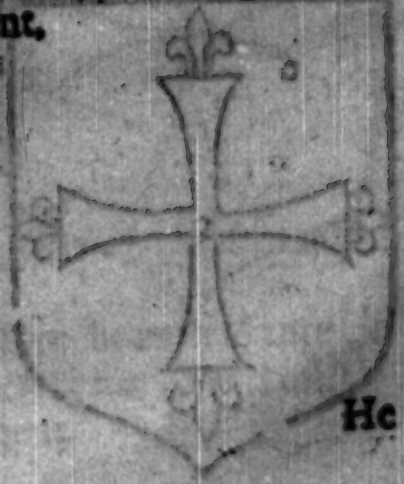
He beareth Or, a crosse formye flurte, Sable.



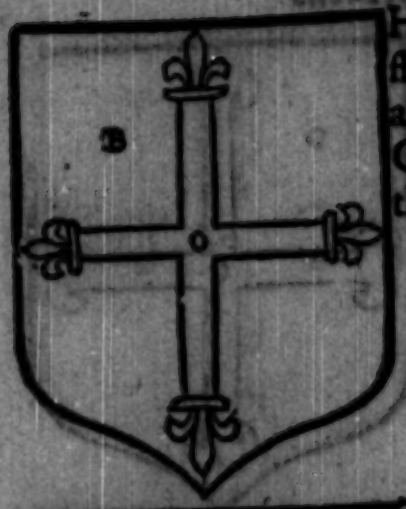
The fyeld Ermine, a crosse formy Sable ℒ. You bring in so many crosses, & of so sundrie fashions, that you make me in a maner werye of them. I had thought verelie to my iudgment, that there were not so manye crosses borne in armes of gentlemen. ℬ. Many more crosses are borne, and that by right good gentlemen of birth and ancestry. The which for lacke of time, but chieflie for that I would not werie you herein to much : I purpose to passe ouer for the nonce. Yet because I would not haue you altogither ignorant heerein : I will proceed a little further, assuring you, that when I haue doone, yet shal you want the knowledge of as manie moe, as you haue already heard me emblaze to you.



He beareth sanguine, a cros batune, set on degrees Argent.

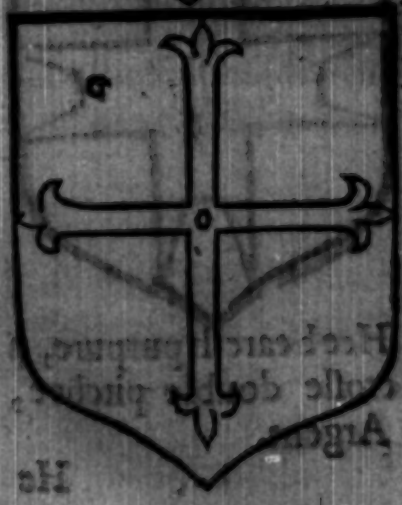


He



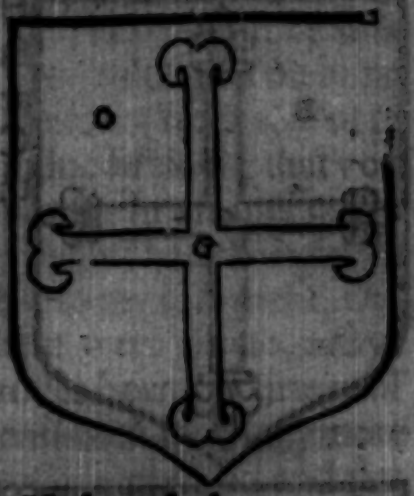
He beareth Azure, a crosse flurte Or. These were the armes of Edwine, the firste Christian Kinge of Northumberland.

The field Azure, a Crosse flurte engrailed Argent.



He beareth Geules, a crosse patonce Or. Harding writeth that king Egbert bare this crosse in his left hande in battell, & in his banner likewise, at what time, hee ouercame his enimies. But the colour of his banner was Azure, this crosse Or.

The fielde Or, a crosse Sarcele Geules.

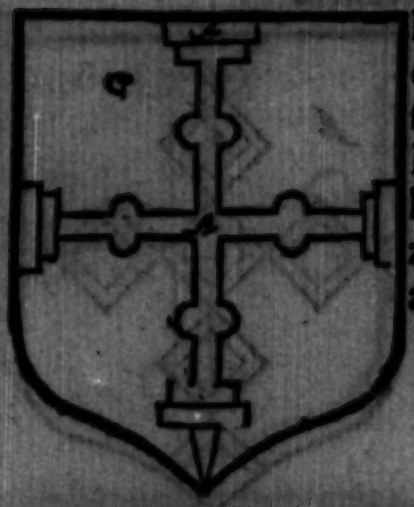


He bereth Azure, a cros Molyn. Or, If this stood Saltier wise then yee should cal it a Ferdemolene, which is as muche to say, as a Milrind.

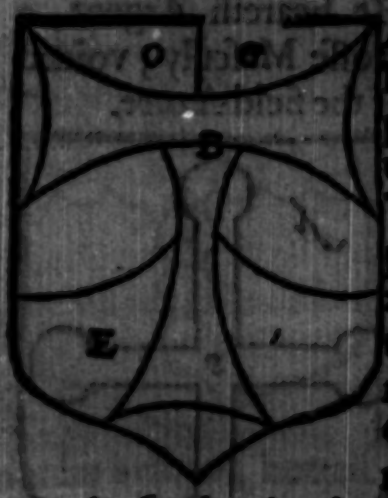
The fielde is Or, a crosse Furth, Geules.

He beareth purpure, a crosse double pitchee, Argent.

He



Hee beareth Geules, a crosse nowye degraded fitche Argent. And nowe I will shewe you not onely a rare Cote to bee blazed, but that which shalbe also good Armory.

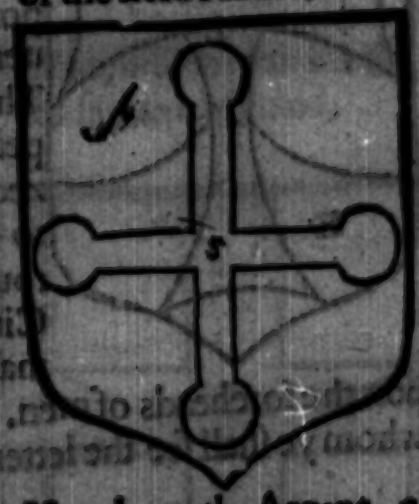


And lawefull. Parte per Pale. Or, and Geules, a base point poynted Ermyn, ouer all a crosse Tau Azure This crosse is the token of peace. For the Prophet Ezechiell sayth, God sayde to his Angell, passe thorough the middest of the Cite of Ierusalem, and make the signe of Tau vpon the foreheads of men. Kill not all them ypon whom ye shall see the letter Tau.

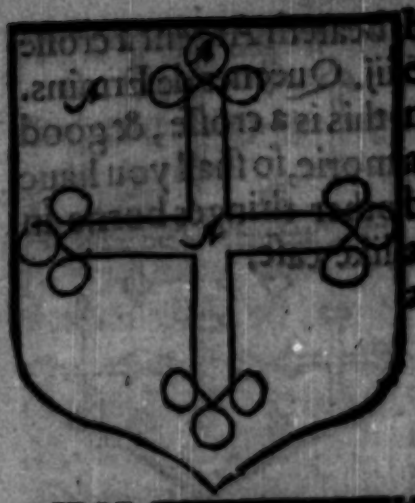
He beareth Vert, a crosse Masculy Argent.

He beareth Argent, a crosse Masculy, voided of the field Azure.

Hee beareth Tenne, a crosse vrdee, Or.



Hee beareth Argent, a crosse pomell Sable. This is so termed for the roūd nes thereof at the ends & is faire Armorie.



He beareth Argēt a crosse entrailed. The colour is not named here, for it is alwaies Sable, and is no bigger, than touched with a pensell, or tricked with a penne.

He beareth Vert, xiiij. besauntes in crosse. Here you must note, if it were any thing els, to the number of tenne, yee should vse this worde (Te) and not tel the number. But these & crownes are excepted, for if you haue xx. of these in one field, and that they might be sett all whole, you shall not say besaunt, buttell howe manie there be of them. In like case you shall do with crownes. But ye shall be sure of crownes, whersoeuer they bee they are whole, or else the Armorie is not good, for a crowne may not be rebated.

He beareth Argent a crosse of iiij. Queenes de Ermins. As this is a crosse, & good Armorie, so shall you haue all other thinges borne in the like case.

The field of this is Partie p Saltier, Geules, & Azure on a beisaunt, a crosse botoney Or. This was the baner of Adelstane, that in expelling the Danes, subduing the Scots, and quieting the welch mē, broght this land to one monarchy who well might haue the name of an Emperour.

He bereth Azure, a mosid Argent enuironed, and a crosse botoney Or. The Frenche Herehaughts calleth this crose vpon al the world,

He

He beareth Geules, semie de crosses flourté Or. If there were but vij. & that the halfe of some of them, were out of the fielde (as appeareth by the Escocheon) yet it should be called Semi. But if there were x. and al within the edges of the Escocheō, they should be numbred. But whē they may be numbered, then it is called of olde Herehaughtes geratting, of the which there are ix. sundry Badges.

Badges of Geratting.

The first are crosses, whereof foure are most ancient, that is to say, crosses floures, crosses Crosielets, and crosses Potonces, as they are properly of themselues and all sortes fitched.

2 The second badge are Flowre deluces.

3 The third badge are Roselettes, that is to saye single Roses, that haue but v. leaues a piece.

4 The fourth badge is quater foyles, otherwise called, prime Roses.

5 The fift badge are Cinquefoyles. Of the which sort, there are persed and whole.

6 The sixth badg are Diacles, commonly called Scopperelles.

7 The seuenth badge is called Chappelettes, which in the olde time, was a wretch of pearle, & golde. Such one did king Edward the third weare one his head.

8 The eight badge, are Molets of fyue points either whole or perfed.

9 The ninth badge, are creſſaunts. Although you ſhall ſee at this daie fyeldes of cote Armour gerated with diuers other things, yet theſe nine are moſt antient of all other. For the cote wherein anye of theſe do occupie the fyeld, if they be orderlie ſet, is counted for a faire cote Armor.

The fyeld of this ſhield, is Azure, a Saltier, Or. L. Why do ye ſo terme it? G. This in the olde time was of the heighte of a man, & was borne of ſuch as vſed to ſcale the walles of townes. For it was driuen full of pinnes, neceſſarie to that purpoſe. And walles of townes were then but lowe, as appeared by the wals of Rome, which were ſuch, that Remus eaſely leaped ouer them. Witneſſeth alſo the ſame, the citie of Wincheſter, whoſe walles were ouer-looked of Colbrande, Chiefetaine of the Danes, who were ſlaine by ſir Guy, Earle of Warwicke, and champion for king Ethilſtane. L. Nicholas Vpton ſaith that a Saltier was an engine to take wilde beaſtes. And therefore, ſaith he, it was giuen to riche and couetous people, ſuch as woulde not willingly depart from their ſubſtance. G. Well becauſe your Author is good, I will not ſtande againſt you in that, but to proceede in my purpoſe, this ſhield I ſaye, was the

armes

armes of that Gentleman sir Albone, knight of the Bath, and Lord of Verolame now called saint Albones, who in his youth, for the honour of this Realme, made a royall chalenge of Iustes at Rome, and did there other knightly disportes in armour, where he onely had the price, & was made knight by Diocleſian then Emperor, who had this realm in subiection. This Albone (I say) was Prince of knightes, & soueraigne Steward of Britaines, and after was conuerted to the fayth of Christ, by that holy knight, Amphibalus, whereof I will shew you the historie, in such sort as I haue read the same. Seuerus, prince of knightes of this realme, sent to Rome, Bassianus his sonne, with xv. hundreth Lordes sonnes of Britaine, Wales, & Cornewaile amongest whome, Amphibalus was, where that good man Zepherinus, then Bishoppe of Rome, priuily taught vnto him the faith of Christ, and confirmed the same with baptisme. This Amphibalus, at his returne into this realme, repayred to the pallace of Albon, being then soueraigne Steward of Britaine: who by conference of olde acquaintance, taught Albone that faith, that he before had learned. To make shorte, they both encreased so much therein, as they boldly died in the same quarrell. L. Why did he go to Rome thē, to be made knight? G. When Iulius Cæsar had the possession of this land, he made a statute, that no man shold receiue knighthood, but only at Rome. The cause was, he should be sworne to the Emperour, neuer to rebell, as well appeareth in the articles of the othe, vnder written. L. I pray ye tel me, if you

if you can instruct me of the order of that knighthood, with the circumstance thereof? G.

Though I haue staied a while from dooing my promise: now I will according to the same, shewe you the order of the knighthood then vsed, which was of the Bath. Vigetius saith, there be two manner of knighthoods, One with the sworde, and another with the bath. He affirmeth, that the bath is the worthiest, because of foure royalties. L. I pray you, or ye go any further, shew those foure royalties. G. The first is, at the Coronation of an Emperour or Empresse. The second is, at the coronation of a king or Queene, The third is, at the creation of a prince, The fourth is at the meeting of two Emperors or kings, when one of them shal come in to the others realme in peace. Now as I was about to tell you.

First, The day before those knights should receue their knighthood, they should be shauen, in token to auoid al vicious liuing and dishonestie.

2 They should enter into a bath of cleare water to make their bodies cleane.

3 They should also do on cleane shirts.

4 They shoulde also bee clothed in a mantell of redde, in token, that they should not let to shedde their bloud for the common wealth of their countrey.

5 Then should they assemble besides in an oratory dedicated vnto Mars: in the worship of whome, they should watch al that night.

6 The morrowe after, at the rising of the Sunne, they should appeare in the oratorie of the goddesse

Bellona

Bellona and there to continue in diuine oration.

7 The emperour gires about euery one of them a sword, giuing vnto them a charge conteining these ten articles following.

1 The first was, to keepe their bodies cleane, for life or death, both in peace or warre, and alwaies to prefer the common profit of the emperor.

2 The second to worship their gods, and to defend them. Not to be where false iudgement should pas

3 The third, to saue the liberties of the temples.

4 The fourth, to defend the right of the priests, widowes, maidens, and poore folke.

5 To make peace of long debate.

6 The sixt, to spend their bloud in the defence of the comminaltie.

7 The seuenth, to eschew worldlie desire and idlenes.

8 The eight, to pursue armes, for knightlie exercises.

9 The ninth to plight their troth to their Captains and rather to die, then to breake anye of their Statutes.

10 The tenth, to sustaine the troth euerie where, & neuer to beare armes against Rome. Sithens therefore I haue told you what erst I promised, somwhat digressing from our first intended purpose, I wil resort againe where I left, instructing you further in the rules of blazon.

He

He beareth Argent, a Saltier crossed Sable. This is commonly called, saincte Iulians crosse. The Bruers of London, bear the same cote, martialled with an other, as though they had maried togither, where the history telleth that she was not maried, but martyred a virgine.

But here by the way, Eusebius generallie writing of the crosse, sheweth how Constantine caused the signe of the crosse to be borne before his souldiors in battell. That they by the sight thereof, might cease from the vaine worshipping of their false goddes, and honour the verie true God, whiche he himselfe worshipped. Wherefore he appointed certeine standerd bearers, which shoulde beare vpon their shoulders, the figure of the crosse by course throughout all his armie. I could saie something of semy de crosses, but bicause they haue byn counted prodigious, I will for this time passe it ouer. L. I pray you leaue off, & shew me some other lesson. For you vse me like a dull scholer, to keepe me at the Christ crosse row a whole week togither. Wherefore as it hath pleased you to enterlace the blazonne of Armes with the knowledge of other things: So woulde I likewise desire at this time to knowe how officers of Armes were fyrste made: and whether they were called Herehaughtes, as nowe they are. G. At the firste, there were certaine knightes

knightes called auncientes, such as had serued in the warres xx. yeares at the least, who beeing sore bruised, lamed, and well stept into yeares (those I saye) were made by Emperours and kinges, the Iudges of martiall actes, & of the lawes of armes, as of Conquestes, Fieldes, Battailes, Assaultes, Rodes, Combattes, Turneyes, Encountrings, Recountrings, Rescues, Challenges, and triumphes. These were not onely electe for their cunninge in that behalfe, but for their vertuous life, & sage counsell. For as Vpton saith, they gaue counsell without perill. For the which, they were of all Estates worshipped. But in processe of time, as ye see in this worlde that there is no stay of life, so they ware out. And after them succeeded Herehaughts (which by interpretation is as much to saye as old lordes) & were so called for vertues of them, and the honour of their seruice. These if they be not Ciuilians, yet are they greatly priuiledged by that lawe. For the lawe of armes is most parte directed by the Ciuill lawe. Of these officers of armes I saye, at this day are sundrie sortes, and that of sundry seruices, and are diuersely created & made, whereof I will shew you, beginning at the lowest, with Vptons owne wordes. It is necessarie, saith he, that all estates should haue Currours, as sure messengers for the expedition of their businesse, whose office is to passe and repasse on foote, being cladde in their Princes colours parted vpright, as the one halfe white, and the other blacke, like as the Sergeauntes at the lawe doe giue their Liueries in time of their feast. These I say, haue

the

the armes of their ſoueraignes painted on their boxes, the which ſhould be fixed to their girdle, and ſett on the raines of their backe, on the lefte ſide. It is not permitted to them to beare the armes of their Lorde, in any other ſort, theſe are knightes in their offices, but not nobles, & are called knightes caligate of Armes, becauſe they were ſtartuppes to the middle legge. Theſe when they haue behaued themſelues wiſely, and ſerued worſhipfully in this rome the ſpace of vij. yeares, then were they ſet on horſebacke, and called Chiuallers of armes, for that they rode on their ſoueraignes meſſages. Then were they cladde in one colour, with their garmentes garded of the colour of their ſoueraigne bearing their boxes, with their ſoueraignes Armes painted thereon, on the lefte ſhoulder, and not elſe where. Theſe muſt be ſo vertuous as not to be reproued. For Salomon ſayth, an vngodly meſſenger, falleth into miſchiefe. Theſe are made by the Herehaught of that prouince, by the taking of the boxe from his girdle, and putting it to his left ſhoulder, & to ſee whether he can ride, miniſtring vnto him a ſpeciall othe. The Knight Chiuallier humbly kneeling vpon his knee, in the which time of receiuing his othe, hee ſhall haue no ſpurs on.

A Purceuant.

When he hath ſerued in that Roome vij. yeares, if his ſoueraigne pleaſe, hee may exalte him one degree higher, which is to bee created a Purceuaunt, that muſt bee done with ſomewhat more ſolemnitie, and on no leſſe feaſt day, then on a

Son

ſonday, in ſuch ſort as followeth. The herehaughte of armes, of the prouince that he muſt be purſeuant to, indued with his princes cote of armes with his left hand, holdeth the purſeuant by the right hand, in the manner of a leading. The ſame herehaught, beareth in his right hand a cup of ſiluer, filled with wine and water commixed, and drawing neere vnto his ſoueraigne, of whom (in the preſence of manie witneſſes to this called) he asketh of his ſayde Soueraigne, what is the nam of his purſeuant, the ſoueraigne telleth the name, by the which name the Herehaught createth him, powring on his bare hed ſome of the wine and water aboue ſpoken of. Then he putteth ouer his head, vpon his ſhoulders a cote of the armes of his ſoueraigne, ouerthwart, that is to ſay, the manches of the cote, to be on his breaſt and backe. On that faſhion ſhal he were the ſame, as long as he is purſeuant, and none otherwiſe But here I leaue out the oth that ſhould bee myniſtred vnto him, for lengthening of the time. After which oth miniſtred, the ſoueraigne giueth vnto him the cuppe wherewith he was created, whiche he beareth in his right hande vntill he come out of the Pallace. This purſeuant when hee rideth muſte weare blacke ſpurres, the which hee muſt haue on at the time of his creation. And when hee hath ſerued any time, he may at the pleaſure of the prince, be created an herehaught, euen the next daye after he is created purſeuant, which is doone in this order.

The

The Creation of an herehaught.

An herehaught, is an high officer in al his ſeruices, as in meſſage. For as angels haue paſſed from God to man, as appeareth in the ſcriptures, & haue doon meſſages of ſorrow, as of moſt heauenlie and earthlie ioy: euen ſo are theſe herehaughts meſſengers from Emperour to Emperour, from king to king, and ſo from one prince to another, ſometime declaring peace, and ſometime againe pronouncing warre. Theſe, like Mercure, runne vp and downe, hauing on them, not onlie Aarons ſurcut, but his eloquence, which Moſes lacked. Wherefore I ſay, the herehaught is not created but onelie at the hands of the prince. Before which creation, he ſhal haue his admonition giuen him by the ſecretarie of the ſame prince, as in theſe ten articles hereafter followeth.

1 You ſhall be readie in your apparell of armes at all Coronations, creations, and chriſtenings. And in all high feaſts, and with all your power, you ſhal giue inſtructions of the ſame, to all officers of armes ſeruing vnder you.

2 You ſhall giue your ſelfe to your learning, and teach officers vnder you, of al ſeruices appertaining to honour.

3 Ye ſhall bee expert, in betrouthinge of Princes and princeſſes, as wel as in numbring of the people.

4 Ye ſhall make oft viſitation, of kingdomes and prouinces.

5 You ſhall honour knighthoode, and al the actes there-

thereof.

6 You shall not suffer one gentleman to maligne another: and rayling you shall let to the vttermost of your power.

7 In doing of armes and martiall actes, you shall fauour no partie, but make true report.

8 Ye shall be at all publique proclamations, done on your Princes behalfe, in his cote of armes.

9 Ye shall not disclose the secretes of Ladies or Gentlewoman, to any man or woman, whatsoeuer you know by them.

10 Ye shall flee tauerns & hazerding. The Prince then asketh him, whether he be a Gentleman of bloud, or of a second cote armour: if he be not, he endueth him with landes or fees, and assigneth vnto him and his heires a congruent armes. Then like as the messenger is brought in with the Herehaught of his prouince, so is this Purceuant brought in with the eldest Herehaught: who at the commandement of the Prince, doth all the solemnities, as to turne the Cote of armes, setting the manches thereof on the armes of the said Purceuant, and putteth about his neck a coller of SS. The one S. being argent, the other S. Sable. And when he is named, the Prince himselfe taketh the cuppe from the Herehaught, which cuppe is all gylt, and powreth the water and wine vppon the head of the saide Purceuant, treating him by the name of an Herehaught, which whē the oth is ministred, giueth the same cuppe that hee was created withall, vnto the same newe Herehaught: who bearing the same in his right hande, maketh a

 larges

larges in the hall of his Soueraigne. For it is saide of the Philosopher, the liberall reward of a prince, is not to be knit in a sacke, as was the cuppe, that was found in Beniamins sackes mouth, for the which, he and all his brethren promised bondage. Thus end I of the Herehaught, who taketh his name of age, which as Salomon saith, is a crowne of worshippe. **Legh.** I thanke you for this: now I pray you shew me of blazon, what ye will.

G. I will shew vnto you of foure sundry acheuements, the which I meane to doe, onely for your learning. And because I must beginne with the acheuement of a Duke, I haue therefore set foorth the acheuement of Thomas Lorde Haward, the second of that name, Duke of Norfolke: and Earle Marshall of Englande, for that that all painters shall learne to doe those things orderly: for armes are not to be done by euerie painter sometime, although he be cunning in his Arte, yet in doing of armes he may commit errour. **L.** I pray you ere you goe any further, shewe me what you meane by that worde acheuement. **G.** It is the armes of euerie Gentleman, well marshalled with the supporters helme, wreath, and creast, with mantels, and the word the which of Herehaughts is properly called blazon, heaume, and timber, as appeareth here at large, not onely blazed by the seuerall coates, but by the names appertaining of antiquitie to the same. And thus you shall vse your selfe in the blazon thereof.

The

SOLA. VIRTVS. INVICTA

The Dukes grace of Northfolke, beareth iiij. cotes quarterly. The firſt, the field is Geules, on a Bende, betweene vj. croſſelettes, botone Fitche, Argent, an Eſcocheon, Or, a demilion, within a double Treſſure counterflowred, of the firſt. This is borne by the name of the Lord Haward. The ſecond cote, the fielde is Geules, three Lyons paſſauntes, Or, a file with three Lambeaux, Argent, borne by the name of the Lord Brotherton, Earle Marſhall of Englande. The third cote is Checky, Or, and Azure, & borne by the name of the Earle of warren. The fourth cote, the fielde thereof is Geules, a Lyon rampand, Argent, and is borne by the name of the Lord Mowbrey. All within the garter, cotiſed of two Lyons Argent, his creaſt a Lyon paſſaunt, Or, crowned and coulored with a file, and three Lambeaux, Argent, ſet on a Chapeau, Geules turned vp Ermyne, Mantelled Geules, doubled Ermins.

Thus haue I blaſed vnto you, the acheuement of Thomas Lord Haward, the ſecond of that name, Duke of Norf. Earle of Surrey, & Earle Marſhall of England, lord Mowbrey Segreue & Bruſſe of goie & knight of the moſt honorable order of the garter. I haue ſet out to you this acheuement, partly for the Helme: looke well to it, yee ſhall ſee the other three differ, as ye ſhall perceiue hereafter. For by order of Armorie, a Duke is the loweſt degree that may haue the helme on this faſhion. Whereof, an Emperour is the firſt, a King the ſeconde, a Prince the thirde, a Duke the fourth. Now take ſome heede to the blazon of ſingle cotes

whereof

whereof I meane somewhat to treat. And to thintent that this our talke may the more luckier proceede: sithen of beasts I entend first to make mention, I purpose likewise to begin with the most honorableſt. L. Is there anye beast of more honor than other? S. All authors do affirme no lesse, and therein do name especiallie the Lyon, which I will set vnto you of sundrie sorts, so as he is borne of diuers gentlemen. But first of all rampand, and thus hee is blazed.

He beareth Geules, a Lyon rampand, Argent. Nicholas Vpton writeth, that amongest all tokens of lyfe in armes, the Lyon is to be preferred, bicause he is king of all beasts. The same likewise appeareth, by that, which the prophet Micheas said, that Iacob shoulde be amonge the gentilles, as the Lyon amongst beastes, whose like comparison right well approueth the oppinion of Vpton. But of the Lyon, a little I will write as by authoritie I haue learned the same. It is saide that when they are first Lionsed, they sleepe continually three long Egyptian daies. Whereat the Lion, making suche terrible roring (as the earth trembleth therewith) raiseth them by force thereof out of that deadlye sleepe, ministring foode, which for sleepe, beefore they coulde not take. It is the lions kinde not to hate man, except he bee molested of him. His mer-

cie likewise is such, as hee suffereth straungers to passe by him, especially such as haue been in thraldome. Plini writeth of him, that he is ielous, for he punisheth the Lioneſſe his mate cruelly, if she yeelde her selfe vnto the lust of the Parde. The Lion, eating his fill but euery thirde daye (if hee be in daunger to be chased) hee vometh at his will, and lanketh himselfe. Isidore saieth, when hee is pursued he lurketh not, but in the plaine fielde abideth battell, and armeth himselfe to withstande his enemies. Aristotle writeth that in his marching he setteth forth his right pawe first, and beareth in himselfe a princely porte. When he pursueth anie beast, he rampeth on them, for then he is in most force. Therefore Dauid saith, they gape vppon me like Ramping and roaring Lions. The Lion being chased of many, and wounded but of one, giueth such hede to him of whom he receiueth the same that he will not misse, to knowe from whence it came, and will surely acquite the giuer thereof. But in nothing so much appeareth the princely minde of the hautie Lion, as in this, that where other beastes do heard and drowte together, hauing amonge them Rulers, the Lion will not do soo, neither will hee haue any souereigne, such is the haughtie courage of his high stomacke, that he accounteth himselfe without peere: when he is sicke, he healeth himselfe with the bloud of an Ape. In age when his strength faileth him, he becommeth enemie to man, and not before, but neuer to children. When the Lion is angry, first he beateth the earth, and then his owne backe with his taile. He is

so hot of complexion, that alwaies he hath the feuer quartaine. There is litle marrow in his bones. For when they are fruited together, fier fleeth out of them, as from a flint stone. Therefore in the olde time they made shields for horsmen of lions bones which sorte of shieldes, I my selfe haue one at this day, and doo keepe the same, as a worthie antiquitie of elder age. The Lyon feareth nothing but fire. The crowing of a Cocke is the hatefullest noise that he may heare. The sighte of whose combe greatlye annoyeth him. Before he dieth he beateth the earth off, and therewith, teares plentifullie doo trickle from his eies. L. Let me aske you one question, how manie do beare the Lion? For I thinke there can but nine beare the Lions rampand. G. Yes, then may aboue nine times nine beare the lion in that manner. L. I am answered, I pray you proceed, & teach me some other thing. G. I haue not yet doone with the lion. Wherefore I intend a little further to proceed therein.

He beareth Argent, a Lion saliaunt, Geules, you must note heere, the difference betweene the Lyon Rampande, and this Lyon. For this lifteth vppe his righte pawe to the right corner of the Escocheon, and the Rampande lifteth vp his lefte pawe to the same corner, and is more vpright then this.

Geules. The

The fielde Or, a Lion Saliant, his taile forked, Verte. Q. Is this difference inough from the other lion, if the fyelds & Lyons were both of one colour? M. Yea a lesse thinge then this were difference enough, to bere a cote vnchallenged.

He beareth argent, a Lyon Saliant, his taile forke nowed Geules.

He beareth Or, a lion Salyliant vmbrated. This is as much to say, as the shadowe of a lion, and yet the armorie is good. Here may neuer be blazed any coulour bycause hee is but traced with a pencel, vpon the fyeld. So that the fyeld sheweth thorough him, and therefore is of no more effect, then the shadow of a man in armory

The

The field Argent, a Lion seiaunte, Sable. Nowe he is returned from his pray and taketh his rest, respecting his enemies. For when hee sitteth on this fashion, he is not determined to flie.

He beareth Argent, a lion couchaunte, Verte. The Lion may not be made to couch by force. But at his own gentilnes. His nature is that at the correction of an other, hee will submit himselfe. As if a mā beate a dogge in the presence of the Lió: then he coucheth on this maner. But to be corrected himselfe he may not suffer it, but withstandeth it with force.

The field is Azure, a Lion dormant, Or. L. Why do ye make him with his eies opent & cal him dormant? G. Because Isidore sayth, their slepe is not with close eyen. The Hebrewes sette forth in banners, the armes of

of the children of Israell, after the opinion of their Rabbies, vpon the seconde of Numery, and gaue vnto Iuda, a Lyon in this fashion.

He beareth Sable, a Lyon with two bodies Argent. L. I thinke this should be some monster. G. Not so. But the reason therof you shal vnderstand: whē there be two gentlemen, that in fielde doe meete together ech enemy to th'other, in the Princes quarrell, both bearing a Lyon after one sorte, although diuerse in colours, Hee that vanquisheth the other in fielde, or driueth him from his standerd, because the lawe of armes will not suffer the vanquisher to beare the vanquished cote all wholly as his aduersarie did, for that they bee both Christians, the Herehaught shall haue a consideration thereof, and shall put both the bodies of the same Lyons vnder one head, as a perpetuall memorie to him that serued his Prince so well, and this is very good armorie.

The

The field is Or, a lion with three bodies, Azure. L. Is this good armorie? G. I say to you, it is verie antient & lawfull, and born to a good meaning. As it might bee, the agreement of so many, and thereupon to vse one consent. Leigh. That were to be maruelled at, to see three Lions of one consent Gerard. It is not so much to be maruelled at, as to see three Lions and an Eagle all of one minde and consent. For Otho, the fourth Emperor of Almaine for the loue that he bare to Richard the first, & Iohn Kings of England, bare the armes of Englande, impaled with the armes of the emperour, the kings being well contented he should do so.

He beareth Or, a lion with two heads rampand, azure This betokeneth him that beareth the beast, to be homager to two such princes as do both beare the lions. Which both are his heads, for that they take homage of him for such lands as he holdeth of them, by that seruice.

The fielde is Or, two Lyons combatant Geules. The meaning is, that theſe were two Lions of ſundry Regions, which of manhood muſt combate only, for gouernaunce. For the Lyon is as deſirous of maſterye, as a courageous Prince is ambitious of honor, which is rather a vertue in a king, then vice.

He beareth Geules, two Lyons endorſed, Argent. This is like as when there is a chalenge of combate between two valiant men, and they keepe both appointment, and come into the campe. The Prince of his fauour that he hath to them, taketh the matter into his handes: then turne they backe to backe, and goe the one one way, and the other the other. For their ſtoute ſtomackes, will not ſuffer them to goe both one way: for it is counted an iniurie to hardineſſe, to go firſt out of the field. Therefore is it determined, as I ſaide before. But for the cote, it is honorable. For Achilles at the ſiege of Troy, bare Azure, two Lyons endorſed, Or.

The

The field is Argent, two Lyons paſſaunt, Geules. Which is ſo much to be vnderſtanded, as going. For ſo hee keepeth a moderate pace.

Hee beareth Azure two Lions paſſaunt regardant, Or. Although theſe Lyons are contrarie to their quality, yet is it honorable to the bearer of them.

The field Geules two demie Lyons paſſaunt, gardant, Or.

Some haue thought that theſe Lions be regardaunt, whereof by proofe you ſee the contrarie.

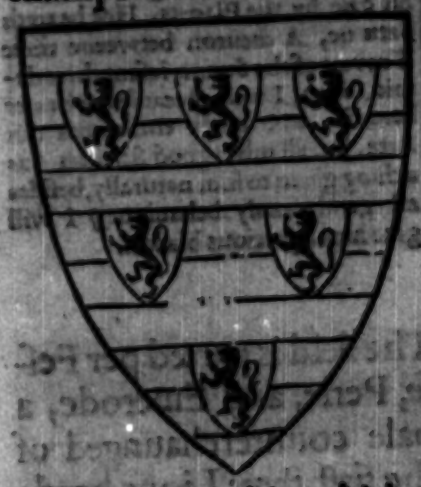
He:

He beareth Or, a Lyon coupe dismẽbred, Geules. L. What shold I thinke of this? It is too much mãgeled to be good armes. G. Although it be not faire to beholde, yet it is good armorie, & that because it is ancient. But I agree with you it is not pleasant. For Froysart writeth, that dismembring was a punishment for adulterie.

The field is Geules, a lions head coped, with 4. pawes in Saultier, Or. L. This me thinketh is stranger thẽ the other. But tell mee, I pray you, why you say in Saultier? and whether this be borne, or else be your own deuise? G. It cannot be better termed, then in Saultier. For if the pawes were so long as to reach to the head, then were it a Saultier of it selfe only. As if you had marked well, the Saultier I haue set foorth next vnto the crosses, you wold not haue asked the question. And where you thinke it my deuise, I say to you it is both auncient, and a Gentlemans coate. Yet further I say, it is better to be borne, then a thousand that are esteemed much better then it, and indeede are not so worthie.

He

He beareth Argent, a Lyon iesant, and iesant Sable. L. This I take to be two halfe Lyons. G. Not so, it is but one Lion. For if you marke it well, you shall perceiue that as he goeth out at the chiefe, so commeth he in, at the baste of the Escocheon. There is oftentimes some part of the Lyon borne, as the head, or pawe, eyther erased or couped, as by example hereafter shall followe.



He beareth ofte barruley, Argent and Azure, charged with sixe Escocheons Sables, theron as many Lyons of the first rãpand, langued Geules. This cote I haue set out to th'entent to shew you how the same was blazed in the seuenth yeare of the raigne of king Edward the third, in which time, there was a chalenge in the field of mount Holliton, betweene Iohn Sitsilt Knight, and William de Faknaham, for the bearing of the same armes. And for that the king would haue iustice done in that case without shedding of bloud, he appointed two Iudges to haue the only hearing and determining of the sayde matter, whose names were Edward de Beaulile, & Iohn de Mowbrey: before whõ the right was duly tried, not only

by

by ſundry witneſſes, but alſo by ancient matter of record, that the ſaide armes did belong vnto Iohn de Sitſilt knight, as to him of ancient time lineally deſcended. And therfore the ſaid William Faknahā was expreſly forbiddē the bearing of the ſaid armes, vpon paine of forfaiting his ſharpe ſworde & guilt ſpurs, which determinatiō is to be ſeene with theſe armes depictedin the margent in this maner of ancient ſhield, & blazed in the ſame order as is aforſaid.

Becauſe hee that did beare this coate was an Herehaught, whoſe name was Cailis, and that by report, hee ſurmounted all other of his time, both in tongues and cunning: I will blaze his cote by the Planets. Hee beareth Saturne, A chaunon betweene three Towers of the Sunne, infant three demie Lions, Lune. Becauſe the bearer hereof, not onely embraceth this Arte, but all other good Sciences (as a thing giuen to him naturally, beſides all gentlemanly behauiour) I will giue him a precious blaron.

The field is parted per Feſſe, Perle, and Emerode, a pale counterchaunged of the firſt, three Lions heads eraſed, Rubie. Conſider that the Moone and Venus are the field, and how Mars keepeth the ſame, who will neuer flee. Thus ending with the Lyon, I will ſay ſome thing to you of the Leopard, as followeth.

Hc

He beareth Azure, a Leopard passaunt Or. He is so called, because hee is vnkindly begotten, between the Lionesse and the Parde. Isidore writeth that hee is a bloud-thirstie beast, and pursueth his pray leaping, which if he can not get at the thirde or fourth leape, then for indignation hee goeth backeward, as though hee were ouercome. Aristotle affirmeth, that hee is like the Lyon in all partes saue in the head, and is of colour spotted. Homer saith, hee beareth a grudge vnto the Lyon, and hurteth him by pollicie. Auicene saieth, that when he is sicke, he cureth himselfe by the bloud of the wilde gote whom he swiftly pursueth.

And here take with you two rules, All beastes of fearce nature, shall be taken in blazon onely, to the best intent, that is to saye, to the most worshipp of him that beareth them. An other is this, when you tell of their clawes, you shall terme them enarmed, For their clawes are their defence. Here also is to be noted, that Lyons, Beares, Wolfes, Foxes, and all other beastes of rauening kinde, when they eate are called raping, and you must tell wheron. Now according to my promise, I will shewe vnto you the second acheuement of the foure, which I spake of. This is the achiuement of a Baron, and of such a one, as is worthie to be had in remembrance after his hence departure.

This noble knight of woorthy fame, did beare twelue ſeuerall cotes. The firſt whereof is Argent, a Feſſe danſe, Sable, by the name of Weſte. The ſecond Geules, cruſule botone Fitch, a Lyon rampande

pande, Argent, by the name of Lawarre. The third is Azure, three Leopardes heades, iesaint Flowers Or, by the name of Cantelupe. The fourth, Barwaies of vj. pieces, Or, and Azure, a chiefe of the first three pallets, betwene two base Esquiers Dexter, and Sinister, of the second an Inscocheon Ermine, by the name of Mortimer of Wigmore. The fifte a Geronee of xij. pieces, Argent, and Geules, within a bordure Sable bezaunt, by the name of Peuerell. The sixth, Geules, Masculy verray, by the name of Tregose. The seuenth, Argent, three Formales Geules, by the name of Forte. The eighte Geules, three Lions rampaunde Or, within a bordure engrailed Argent, by the name of Fitzperse. The ninth Geules, three Sufflues Or, by the name of Verst. The tenth, Argent on a bend, betweene two bendelets Geules, three Mallets Or, perced by the name of Hakelet. The eleuenth Geules, a bend and two bendes aboue, Or, by the name of Grisley. The twelueth Verte, tenne Escaloppes, Argent iiij. iij. ij. and j. by the name of Thorley, all within the Garter. His creast, a Griffons head Azure, becked, berded, and eared within a crowne Or, set on a Torce Geules, and Azure, mantelled Azure, doubled Ermine, supported with a Mantiger Argent, gorged craled Sable, with a coller Or, and a wyuerne Or, scaled Azure. His badge was a Crampette Or, giuen to his auncestors, for taking the French kinge in fielde. Also his cognisance was a Rose parted in pale Argent, and Geules, which he had of the Mortimer aforesaide.

Thus haue I blazed this noble mans Achieument, by the name of sir Thomas West, baron of Grisley, lorde Lawarre, and of Cantelupe, knighte of the most honorable order of the garter. This I saie, (the due honour faued in this point to the honourable) I thinke he was as true a knight, as since the firste foundation thereof, any hath beene. After whose decease, it pleased that good Lord Morley, to make this Epitaph of him.

Vertue, honestie, liberalitie and grace,
And true religion, this sely graue doth hold,
I doo wish that all our great men would,
In good follow this noble barons trace,
That from his wise hart did alwaies chase
Enuie and malice, and sought of yoong and olde,
Loue and fauour, that passeth stone and gold,
Vnto a worthie man, a rich purchase.
These waies he vsed, and obtained thereby,
Good fame of all men afwell far off, as nie,
And now is ioyfull in that celestiall sphere,
VVhere with saincts he sings vncessantlie,
Holy honor, praise and glorie,
Giue to God, that gaue him such might
To liue so noblie, and come to that delight.

He hereth Or, a Hart tripping Geules. If you should haue occasion to tel of his hornes, you shoulde saie, he were attyred, and so likewise of the Bucke, and they are bothe vnged. The Hart is a worthie beast, and of light hearing.

Isidore

Isidore saith, that when he goeth to fighte, hee froteth his hornes to make them sharpe. If he bee put to flight, he swimmeth to his great aduantage. He delighteth much in musicke, and when hee feeleth himselfe too fatte, hee seeketh dennes and lurkinge places, for feare of being chased. If hee bee chased he looketh ofte backewarde. He renueth his attire euerie yere, and when he casteth his right horne he hideth the same. They keep commonlie in herds and helpe friendly the one the other. Auicene saith, he is neuer troubled with feuers, because hee hath no gall. He hath a bone in his heart, as pretious as yuorie. He feareth much the voice of the Fox, and hateth the serpent. He is long liued. For Aristotle writeth, that Diomedes did consecrate a Harte to Diana, with a collar of golde about his neck, which had these words. (Diomedes Dianæ) After whose time, almost a thousand yeares, Agathocles the K. of Sicile did kill the same Hart, and offered him vp with his collar to Iupiter in his temple, whiche was in Calabria.

The field is Argent, an Vnicorne tripping, Sable.

This is a strong beast, as apeareth by that is spoken in Numery. God is to Iacob, as the strength of an vnicorn. When he is hunted he is not taken by strength, but onely by this policie.

A maid is set where he haunteth, and shee openeth hir lap, to whome the Vnicorne, as seeking rescue from the force of the hunter, yeeldeth his head, and leaueth al his fiercenes, and resting himselfe vnder her protection, sleepeth vntill he is taken and slain. His proper coulour is bay. He hath in his hed onlie one horne, whereof he taketh his name. It is vertuous against venime, and is most truelie called yuery Isidore saith, the Vnicorne is cruell, and mortall enimy to the Olephant.

He beareth Sable, a bul passant Or. This is a beast that is stronge in fighte, whose strength is mightilie in his necke, he is proud of mind and hed strong. Plinie writeth, that by the countenance of a Bull, you maye know his sterneſſe, or gentlenes. All his thretninges are with his forefeete. For when he is angrie and disposed to fight, he diggeth the earth, and casteth it from him with violence. Isidore saith, when he is tied vnder a figtree, he looseth al his strength. He is paymaister of euery good towne, and beneficiall to the parson. Therefore all seuerals are to him common. His enemye is the rauen.

He beareth Or, a Bore Sable. The Bore is the right Esquier, for hee beareth both Armour and shielde and fighteth sternely. When hee determineth to fight, he will frot his lefte shield, the space of halfe a day, against an oke because that when hee is strooken thereon, with the tuskes of his enemy, he shal feele no griefe therof. And when they haue fought one day together, then they will depart of themselues keeping good appointment, to meete in the same place the next day after, yea, & the thirde day till one of them be victor. Auicene writeth, that the Bore is fierce and cruell, & setteth not by death. And though he be strikē with a deadly wound, his couragions stomacke, & yrefull hart will not let him flee, till either hee kill or be killed. The Bore, of nature is giuen much to the lust of the flesh. But this my Bore is chaste, for my cutter hath cut him as short, as Geffrey Plantaginet Earle of Bullein, cutte the Bishoppe of Sagre, because he would haue him vse abstinence.

Hee beareth Azure a Ram Argent. The Ramme saith Isidore, is a beast pleasing in heart, and milde by kind and of authoritie hee is a Duke. For he hath the leading of multitudes and flockes of his owne kinde.

Therefore saith he, kinde giueth him great strength passing all other sheepe. The Ramme was offered vpon alters amongest nations, as appeareth in Genesis, to be a figure of Christes death. Plini writeth, that the crueltie of the Ramme abateth, if he bee persed in the horne neare vnto the eare. For the chiefest parte of his strength is in his head, where he is well armed to fight. His challenge is certaine courses at iustes, wherein he surmounteth all other beastes of his quantitie. When he slepeth he holdeth vp his heade, and from spring time till haruest, he lieth on the one side, and from haruest till spring time againe, on the other side. He is honorable, for when he leaueth his winter garment, there are xv. sundry housholders, that haue their liuing thereby. The which xv. doe finde vj. times xv. at the least. Hee is an auncient, of that honorable company of Drapers, of whom I am one, both by birth and seruice. But thereof am I nowe at large for that I could not support the custome of the famous citie, to stande in daunger of the lawes of this Realme. And now in commendation of the Ramme, I saye to you there is nothing in him, vpon him, or that cõmeth from him, but it is both good and holesome. His enemie is the Wolfe, he feareth nothing but thunder. L. I pray you of the golden Ramme, that Iason wonne in the Isle of Colchos, is that of trueth? G. It is euen as true as Phaeton leading his fathers Cart, through negligence, set all the worlde on fire. But who that shall reade the historie of Iason, which was translated out of Frenche, and printed at Antwarpe by one

one of my name, if he be a philosopher, he shal perceiue the meaning thereof: elſe let him reade Norton and Ripley, who will learne him to vnderſtand that hiſtorie, and ſo I end of the ram.

The fyeld is Gules, a horſſe paſſant Argent. Iſidore writeth, that the horſſe is comfortable in the fyelde, and ſmelleth battaile, & is greatlie encouraged thereto, by the noyſe of Trompettes, and hath a deſire to fighte with his enemie. Plinie writeth, that hee is proude of rich apparell, and eſpeciallie when he is barded. So ſaieth the Prophet Ioell to the Iewes, telling them of their enimies on this wiſe They are (ſaith he) to looke vpon like barded horſſe Some horſſe will not ſuffer any man to ride on him, but his onelie lorde. Bucephalus the horſſe of the great king Alexander, in battaile, would ſuffer no man to come on his backe, but onelye the kinge. And being ſore wounded, would not ſuffer him to depart from him and take another horſſe, but wonderfully continued out the battayle, with his feete beating downe, and his Teath biting, he deſtroied manie enimies. Wherefore Alexander after the horſſe was ſlaine, made in the remembrance of him a Cittie, in the countrey of India, and called it Bucephala. What wonderfull enterpriſes did Iulius Ceſar achieue, by the helpe of his horſſe, the which had

had his fore feete like the feete of a man, as Plinie writeth. The horſe Arundell of no little fame in Britaine lande, amongeſt theſe, is worthy to be remembred, for whoſe good ſeruice, the old renowmed Beauice of South-hampton, builded the Caſtle of Arundell in Southſex. O moſt worthie to be put in fames booke, that would not forget the ſeruice of a beaſt, where now in this time they be, that doe forget the ſeruice of men, yea ſome there be, that make no remembrance of their owne fathers, who tenderly foſtered them, not with forgetfulnes vnto their dying day. But thereof I will thinke more, then preſently I will ſpeak. The horſes friende is the Grey-hound, and the Beare is his mortall enemie, which in both naturally by kinde is planted, as at their firſt encountring moſt cruelly fight together. And heere you ſhall haue one rule, you ſhall not ſet forth a beaſt in Armes, to do any thing againſt his kinde, as a horſe to rampe.

He beareth Sable, a Goate ſaliant Argent, Armed, Or. The Goate in his fight, is not ſo hardie as politique. He defendeth with the fore feete, and cutteth with his hinder feete. There is no beaſt of heauy ſubſtance, that will clymbe like vnto him. Salomon putteth the Goat in the number of veneſon. The Goat, ſaieth Iſidore, is very venereus, but

but fighteth not therefore. The Diamond, whiche neither iron or fier will daunt, the bloud of the gote softeneth, to the breaking.

The fyeld is Argent, a grey hound passant, Sable.

The hounde saith Isidore, knoweth his owne name. Plinie writeth that amongest beastes, the hound is gratious & loueth his maister, and putteth himselfe wilfully in perill in the defense of him, as appeared by Celius the Senatour of Placencia, who being compassed, & beset with men of armes, was defended by a hounde, and was not ouercome, vntill the said hound was slaine. In the like manner when Iason was slain, his hound wold not go from the dead carcas, neither eat any thing but died also. But the hound of Sabinus, is to bee wondred at, who forsooke not his maister, either in prison or death: but abode continuallie with the dead bodie with moste dolefull noise. And when one gaue vnto the saide hounde meat, the hounde tooke the same and put to his maisters mouth, and would haue had his dead maister eaten thereof. And further, when the dead bodie of his maister was throwne into the riuer Tiber, the hound leapt after, and swimming inforced himselfe to holde vppe the dead bodie of his late maister, vntill both sanke vnder the water. There are diuers kinds of hounds, of which I purpose not to speake of,

He

He beareth Azure, a Talbot with coller and Line Argent. Isidore writeth, that these houndes pursue the foote of pray, by sent of the same, or else by the bloud thereof, whether it be by night or day. But I referre the iudgement of that, to them that loue venison so well, as will ieoparde a ioynt for Bucke or Do. The hound is enemy to the Catte.

The fielde is Argent, an Asse passaunt in his proper colour. As it appeareth in the olde lawe, the Asse to be ancienter in the seruice of man, then the horse: So the Hebrew Rabbines doe appoint the Asse to be stãdarde of the Tribe of Isacar. Although the Asse be slowe, yet is he sure. And as he is not the wisest, so is he least sumptuous, especially in his diet. For his feeding is on Thistles, Nettles, and Briers, & therefore small birdes hate him, especially the sparrowe is most enemie vnto him. I could write much of this beast, but that it woulde be thought it were to mine owne glorie. Yet thus much shall I saye, that it pleased the high

God,

God, by his secrete indgement that amonge all beastes on the earth, the seely Asse, with the toyl-full Oxe, should be witnesses of his deare sonne Christes birth, who neuer rode on other beast, but on the simple Asse, & her Colt. For these reasons therefore, I may conclude, the Asse not to be vn-worthy to be borne in armes.

The field is Azure, a wolf Saliante, Argent. This as the Hebrew Rabbines saye, waiting vppon the second of Numerie, is the standard of the tribe of Beniamin. For Iacob said: Beniamin shall prouaile as a Wolfe. This rauenous beast is enemy as well to man as beast. He is strong in the breaste, and his fight is both with byting and scratching. Isidore sayth, that what hee vseth to tread on it prospereth not. It is saide, if a man bee seene of him first, the man leaseth his voyce. But if the Wolfe be seene of the man first, then the Wolfe leeseth his boldnesse and hardines. Plinie writeth, he loueth to play with a childe, and that he will not hurt it till he be extreame hungrie, what time he will not spare to deuour it. Homer saith, that the Wolfe watcheth much, and feareth fire and stones, to be wherled at him. Auicene telleth, that he desireth greatly to eate fish. And Philologus writeth, that hee may not bend him neck back-

backeward, in no moneth of the yeere but in may. When hee seeketh his praie by nighte, hee goeth against the winde. If any of his feete with treading of stones doo make any noise; that foote hee byteth as chastising it. Solinus sheweth, that hee beareth in his taile a locke of heare, that exciteth loue, whiche hee biteth awaie with his teethe, when he feareth to be taken. He infecteth the wooll of sheepe that he biteth, and is aduersarie to them and theyr lambes; whereof Christe spake vnto his Apostles, sayeng. I send you foorth, as lambs among wolues. There is nothing that hee hateth so muche, as the knocking togither of twoe flint stones, the whiche he feareth more than the hunters. Aristotle saith, that all kind of wolues are contrarie to all kynde of sheepe. For proofe whereof, Cornelius Agrippa also affirmed that if a manne make a stringe of the wolues guts, and put it on the harpe, with stringes made of sheepes guts, it will neuer be brought with any consent of harmonye, to agree with the other. And heere I ende, of onelie beastes to occupie the fielde. But where I haue written and heerafter shall of enmitie betweene beast and beast, or otherwise I pray you take it, as a good Herehaughte shoulde doo, that is, to the best intent. For I follow the authours, whome I haue alledged, wherein I will you not vainelye to weigh deceitfull prophecies, but like searching, who giueth that beast, or whoe beareth this. For if it were lawefull for mee to write of that, I coulde by reason perswade you, that they are all doone and paste, and that there is nothing of them to be looked for, but for the comming of Christ in

his

his glorie. Which, as Iob sayth, I hope to see in this my flesh. L. Sir, I trust I am voyde of any of these suspitions. I seeke nothing, but onely to be a good Herehaught. Wherefore as you haue begun with me, so I pray you continue to the ende. G. Well, for your further instructions, I will goe forwarde.

The fyelde heere is Sable, a Dolphin hariant, Argent. If he were in Fesse, then you shoulde say, nayaunt. This is called the prince of fishes, and for his strengthe and bignes, excelleth all other. For as authors write, hee is not enfeamed with much fatnesse, but is all of muscles and senues, whereby his might is doubled. Hee is a ruler of others, that seeme stronger then himselfe. By him the mariners know, when they shall haue tempeste, especiallie when they see him reioice, with shewinge himselfe aboue the water. Here you shall learne a rule, that is, when any fishe is vpright as this is, yee must tearme it hariant. Also, when they are eating, you shal cal it deuowring, and tell whereon, bicause they swallow al whole.

He

He beareth Geules, a Serpent nowe, Or. Dioscorides saith. The serpent fleareth & flieth a naked man, and leapeth on a man cloathed. The spittell of a fasting man slaieth him, wherfore when the serpent standeth in danger, then he wrigleth himselfe, especially to saue his hed, wherein lieth his heart. So chaunseth it sometime, that he maketh of himselfe a knotte. The serpents enimie is the pecocke, the Hebrue Rabbies name this to be the standard of the tribe of Dan, saieng, Dan shall be a serpente in the waie, and an adder in the path, biting the horse heeles. Of the serpent I could write much more, but this I thinke is sufficient. L. I beseech you now shew me some other of the acheuements, your promised. G. I will shewe vnto you the achieuemente of the knight, which is the third.

This knight bereth two seueral cotes of armes quarterly as followeth. The first. The field is Geules on a chiefe Argẽt, two Mullets Sable. The second barwayes of sixe peeces, Or & Azure, a bende Geules. The thirde as the second. The fourth as the first. His creast a Boare passant Ermins, set on a wreath

Argent and Geules, Mantell, Azure doubled Or. And for the difference of a ſecond brother of that houſe, from whence he is deſcended, he beareth the Creſſant. Now haue I one other atchiuement to ſhew you, the which I will deferre a while, becauſe I will not tyre you with too much of one thing together: therefore ye ſhall haue in the meane ſpace ſome ſundry cotes of blazon, as followeth.

He beareth Azure a Sunne Or. I haue ſaide enough of this Planet in the blaſon of that mettal. But in this cote he is in proper colour, and in his natural field. L. And wherefore doe ye not ſay proper colour or that the Sun is of his prop colour. G. Alciatus ſaith that a mā ſhall diſcerne colour, if he may come within a knights raſe of any banner, but I neuer hard of any man, that came within an 100. knights raſes of the Sunne. L. What is a knightes raſe? G. It is threeſcore foot of aſſiſe in length, of the field, and is of Herehaughtes ſo called.

The field is Geules, a creſſant Or. This is as much to ſay as the Moone in her prime, which is the thirde day after after the coniunction, or as we commonly call it, the new Moone.

He beareth Geules, an increſſant Argent. Which is the moon from the prime till after the firſte quarter, and yet lacketh of the full.

Hee beareth Azure, a decreſſant Or. Which is the moone from the laſt quarter. This ſignifieth a man to do ſome thing, whereby he is aduanced to honour in his age, when all things decreaſeth with him, wiſdome onlie except, which commeth from the braine, whereof the moon is lady.

The fyeld is Sable, a Starre Argent. This is the pole arike, who leadeth the Shipmaiſter, and ſhewethe the Aſtronomer, the waie to al other ſtarres: ſuch like ſtar it was (ſaue that it was not fixed) that brought the thre Magicians to honor chriſt, where he was borne.

He beareth Geuls, an eagle displaied with two heades, Or. Vpton writeth that the same daye that Alexander Magnus was borne, twoe Eagles sat vppon the house of his father, signifieng vnto him, saith hee, a double empire of Europa and Asia

He beareth Or, an Eagle displaied Verte. Aristotle saith, that this bird holdeth in him-selfe a soueraignitie so that all other obeye him as subiectes. Plinie writeth that among all manner and kindes of foules, the Eagle is most liberall, and free of hart. For the pray that hee taketh, hee eateth it not alone, but giueth part thereof vnto other birdes, that folow him, whom he procureth to be his gests But when that praye sufficeth not him selfe, then he is somewhat bolde of his gestes putting them to choise, whether they will flee from him, or feede him. He is brighteſt of sight of all other fowles, so that if his young ones will not looke against the sunne, without watring eyen, then he killeth them thinking that they are not his own, but misbegotē.

Aristotle

Aristotle saieth, the Ægle hath foresight of the wethers, and that day that he fleeth abrode, no hauke within his precinct will flee to any game.

He beareth Or, vj. Æglets displaied, Sable, iij. ij. & j. These may not bee called Ægles, because there may bee no more but one Egle in one Escocheon. If there be moe, they are but called, who are to bee taken for young Ægles.

The fielde Argent a cocke Geules. Plinie writeth that the Cocke is the royallest birde that is, and of himselfe a king. For nature hath crowned him with a perpetuall Diademe, to him and his posterisie for euer. He is the valiantest in battaile of all birdes. For he will rather die, then yeeld to his aduersarie. Ielous he is in such sort, that hee fighteth ofte for his wiues, and loueth them so well as he bestoweth all that he may get on them.

He beareth argent, a Swan Geules. Isidore writeth, that the swanne dooth not onelie delight in Musicke, but singeth oft himselfe. Marianus saith, that shippmen take it for good lucke, if they in the perill of shipwracke meete swans. Cicnus, king of the Ligurians, bewailing the death of Phaeton was turned into a swanne, as Ouid witnesseth. In the old time, this birde was consecrate to Apollo. The swan pursueth the cockold maker, euen vnto death, and will not leaue the spouse breaker, till he kil or be killed. His chiefe strength is in his wings Ambrose saieth that hee singeth muche before his death as reioysing the end of all calamities.

He bereth Or, a rauē in his proper coulour, or otherwise, Sable: for sable is his proper colour. The rauen delighteth so much in her own beuty, that when hir birdes are hatched, shee will giue them no meate vntill she see whether they will be of her own colour, or no. Iohn asketh the question, who prouideth meate for the rauen? Whereunto saincte Augustine aunswereth, that they are

fed

fedde with the dewe of heauen, all the while that they be naked. The Rauen, saith Fulgentius, hath 64. sundry chaunges of her voyce, and is verye guilefull, and will both steale and hide. Aristotle affirmeth, that Rauens will gather together on sides, and campe & fight for victorie, and they that be ouer come, will euer after bee obedient to the victors. The Rauen is freind to the Foxe, & enemy to the brocke, and fighteth with him oft, in the Foxes quarrell.

The field is Geuls, a Griffyn Sergreant Or. Q. wherefore say you Sergreant? G. For that he is halfe birde, halfe beast. It is a terme appropried to him, and to none other. The Iewishe Rabbies vpon the xiiij. of Deuteronomion do write that this is a fierse beast, & keepeth the Hyperborian Mountaines, where are precious stones, as the Smaragdes, & Iaspis, and wil not suffer them to be taken frō thence. Isidore saith, that they beare great enmity to man & horse, and are themselues of such a merueilous strength, that though the man be armed, and on horsebacke, yet they take the one with the other quite from the ground, and carrie them cleane away. I thinke they are of a great hugenes, for I haue a clawe of one of their pawes, which should shew them to be as bigge as two Lyons.

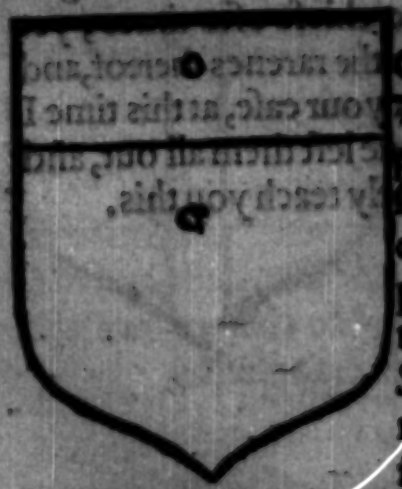
A 1

He beareth Sable, a Cockatrice displaied, Argent. This, though he bee but at the moste a foote of length yet is he king of all serpents of whom they are moste afraid, and fly from. For with his breath and sight he sleieth all thinges that come within a speares length of him. He infecteth the water that he commeth neere. His enimie is the weasell, who when he goeth to fight with the cockatrice eateth the herbe, commonlie called rew, and so in fight biting him he dieth, and the wesell therewith dieth also. And though the cockatrice be venome, without remedie whilest he liueth, yet when hee is dead and burnt to ashes, he loseth all his malice, & the ashes of him are good for Alcumistes, & namelie in turning and changing of mettall. I haue not seene the proofe thereof, and yet I haue beene one of Iebers cockes. L. Nowe you haue doone with these, I pray you what shall I learne next? G. I will tell you of nine honorable ordinaries, especiallye which are so called in armes. L. what are they? G. They are such, as a cote of armes is both enriched and honored by. Such also they be, as Emperours, kings and princes, do adde to any gentlemans cote armour, for some notable act by him doone, or to be doone. To the which there appertaine nine especial reioisings as incident thereto.

1 A gentleman to be made knight, at battaile.
2 To be endowed with liuelyhood for his manhood,
3 To do chiualrie before his soueraigne.
4 To be made Embassador for his wisedome.
5 To doe prowes of knighthood before Aliants, in honour of his renowme.
6 A poore Knight, to be married to the bloud Royall.
7 To haue perpetuall thanke of his soueraigne.
8 To keepe his cote armour vnshamed in tryall.
9 To keepe all pointes of his knighthood.

The first of the nine honorable ordinaries, especially is the crosse, of the which I haue spoken of before. The content thereof is, the fift parte of the field, except it be charged, then it must containe the third part.

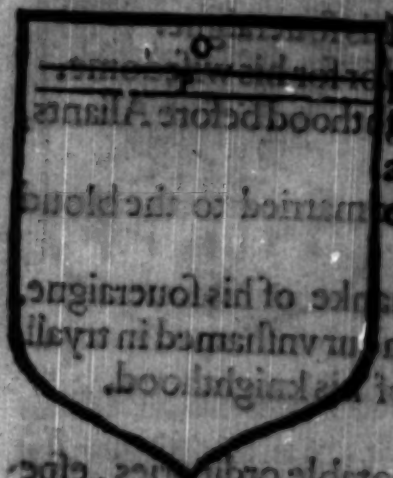
The second.



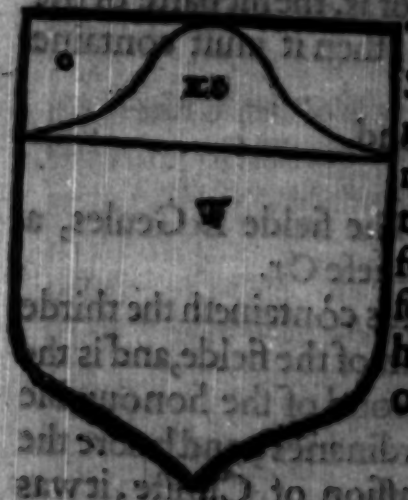
The fielde is Geules, a Chiefe Or.

This containeth the thirde part of the fielde, and is the second of the honourable ordinaries, and before the passion of Christe, it was the first. This signifieth a Senatour, or honourable man. And ye shall vnderstande, that the chiefe may be diminished, and then they call it by an other name,

name, but the chiefe may not bee emeaded or halfed.



He beareth Or, a fillet purpure. This containeth the fourth parte of the chiefe and ſtandeth no where but only vpon the chiefe point.



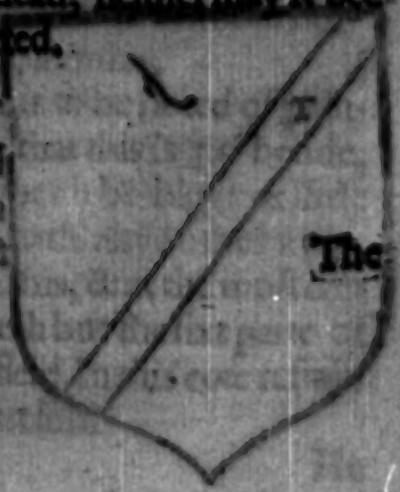
The field is Tenne, a chiefe Shapournet, Or, and Ermines. Though there bee many counter coloring in the chiefe ofte times, yet for the rarenes thereof, and for your eaſe, at this time I haue left them all out, and onely teach you this,

The thirde.

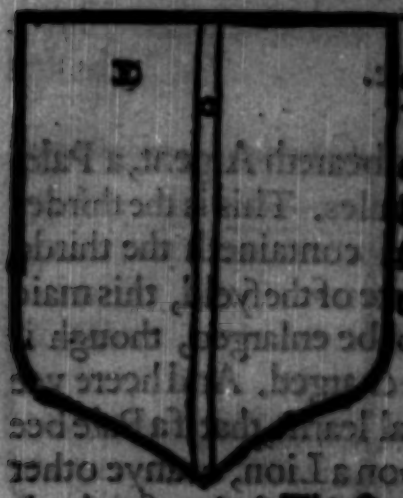
He beareth Argent, a Pale, Geules. This is the thirde, and containeth the thirde parte of the fyeld, this maie not be enlarged, though it be charged. And heere yee shal learne, that if a Pale bee vpon a Lion, or anye other beast, then shal ye say, he is debruised with a Pale. But if the beast bee on the Pale, then the beast is supported of the same pale.

He beareth Sable, a pallet, Geules.

This is the halfe of the pale aforesaide, & is neuer charged with anye thing quicke or dead, neither may it bee parted.



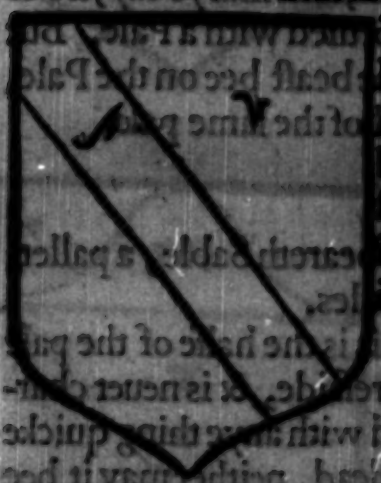
The



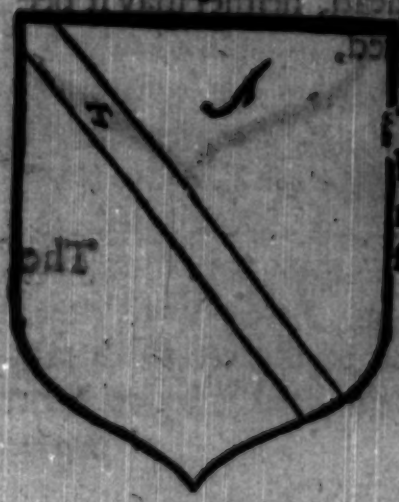
The fyeld is Ermin, an Endorce, Geules.

This in bredth is the fowerth part of the pallet, aboue spoken, and is notvsed but when a pale is beeweene twp of them.

The fourth.

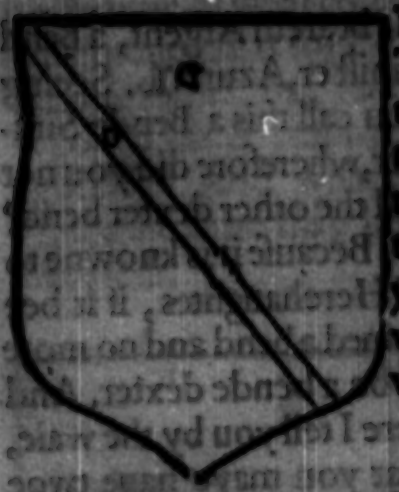


The fourth of them is thus, He beareth Verte, a bende Argent. This conteyneth in bredthe the fifte part of the fyeld. Of all the other, there is none so deuided, as this is, as heereafter appeareth.

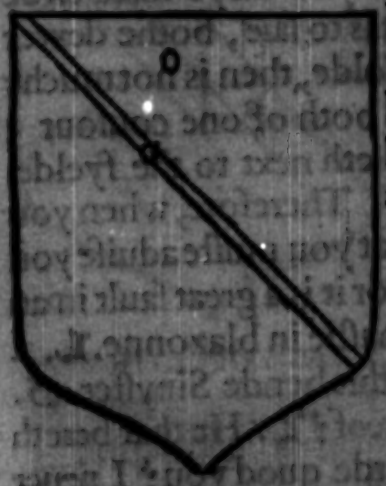


He beareth Argent, a Garteere tenne.

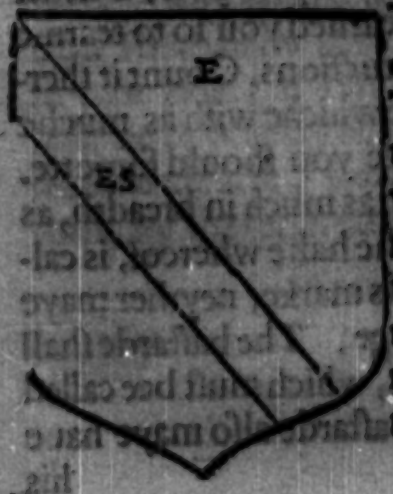
This conteyneth halfe the bende aforesaide, and maie not bee charged but with flowers or foiles.



The field Geules, a coſt, Or. This is the fourth parte of the Bend, and halfe the gartiere, and is called at ſome time a Cotis, at ſome other time a Batune, as by practiſe yee ſhall the rather knowe when it is called the one, & when the other.

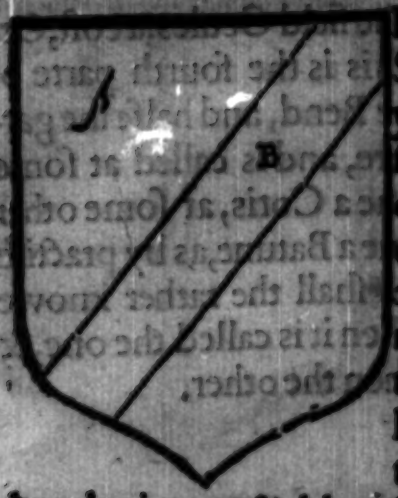


He beareth Or, a Rybande Geules. This conteineth in bredth the eight part of the bend, & viii. of theſe make a bend. This is alſo called a Fiſſure, and then it parteth the fyeld into two colours, and is of it ſelfe mettall, and then it is a ſecret of ſecrets.



The fyelde is Ermin, a bendelet, Ermins. This is to be noted of painters, that this is no bende, whether it be bigge or little nor hath anye other name then this, & at the moſt containeth but the ſixt parte of the field. In this cote refrain to put fiſh.

He



He beareth Argent, a Bend Sinister, Azure. L. Seeing you call this a Bende Sinister, wherefore did you not call the other dexter bend? G. Becauſe it is knowne to all Herehaughtes, if it bee named a bend and no more to be a bende dexter. And here I tell you by the waie, that you maye haue twoe bendes in one fyelde: that is to ſaie, bothe dexter and ſiniſter, whiche to beholde, then is not muche vnlike a Saultier, if they be both of one coulour: but whether of them that lieth next to the fyelde, that muſt be firſt named. Therefore, when you blaze a cote, it is a Rule, that you muſte aduiſe you well, or euer you ſpeake. For it is a great fault in an Herehaughte to bee ouer haſtie in blazonne. L. I knowe what is meante by this bende Sinyſter. G. What is your opinion thereof? L. He that bereth it, is a baſtard. G. A baſtarde quod you? I neuer taught you that, who that learned you ſo to tearme it, did giue you wrong inſtructions. Count it therfore an errour of armes, the whiche with as muche ſpeed as you maye, I woulde you ſhould forgette. Knowe that this conteineth as much in breadth, as the dexter bend dooeth. The halfe whereof, is called a Scarpe, and no baſtards marke, neyther maye it be charged with any thinge. The baſtarde ſhall beare the fourth part of this, which muſt bee called a batune ſiniſter. Euerie baſtarde alſo maye haue

his

his Batune, of what colour he will, but not of mettall. For mettall is for the baſtards of Princes. This likewiſe learne, that the baſtardes ſonne lawefully begotten, ſhall chaunge his fathers marke, to the right ſide. And what time as it ſhall pleaſe the Prince the ſame may bee enlarged or broken, as followeth.

He beareth Azure, a bende double daunce, Argent. This ſhall neuer bee called other then a bende, after that it is thus parted, but baſtards haue other markes euery one according vnto their vnlawfull begetting: which markes I will not diſcloſe. For thoſe with hundredes of others, are the ſecretes of Herehaughtes, which things they haue ſolemnely vowed not to open, though it were to an Emperour, ſauing alwaies that that belongeth to the ſeruice of him & honour of gentilitie. For if the Herehaught doo knowe an Emperour, by fortune to be (as ſomtimes ſome of his poore ſubiectes are) yet may he not accuſe the Empreſſe, nor diſcloſe the acte, for defaming of the Gentlewoman, and for forſwearing of himſelfe.

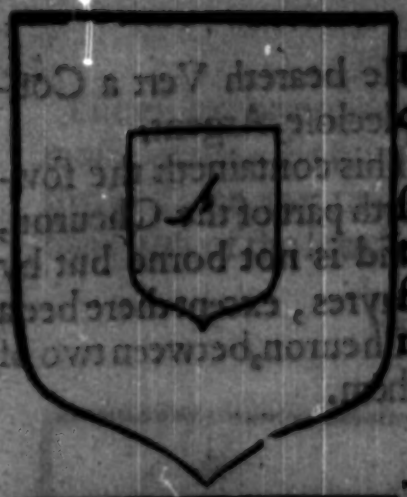
He

He beareth Or, a bende betweene two Cotiſes, Sable. This doe I ſhewe you becauſe you ſhall knowe, when to call this a Cotiſe, and when to name it a batune.

The fifth.

The fielde Argent, a Feſſe, Azure. This is the fifth honorable ordinarie, contayning in bredth the thirde part of the fielde, and may not bee diminiſhed, although the french Herehaughtes doe blaze three barres Gemewes for a Feſſe of vj. peeces, as you ſhall perceiue the better, in the cote next to the barulet. The Feſſe hath beene taken of olde for a girdle of honor, which ſtandeth with good reaſon. For in the cote armour, it is in the middeſt betweene two equall partes.

The



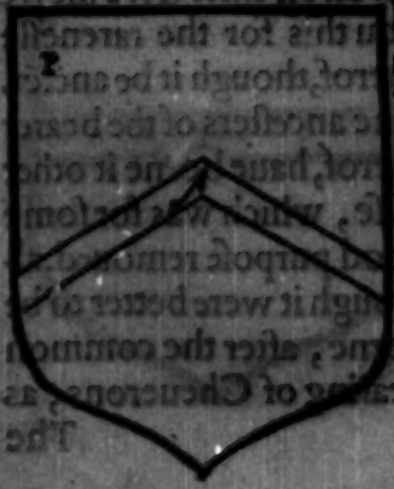
The sixth.

He beareth Tenne, a Scocheon Argent.

This is the sixth of the same ordinaries, and containeth the fift part of the fielde, and may not be diminished.

The seuenth.

The field is Or, a Cheurō, Geuls. This is the seuenth & containeth the fifth part of the field. Nicholas Vpton saith, that a cheuron, is made of carpēters, & is the highest part of the house. For saith he, the house is not finished, vntil the cheuron be set vp. Carpenters call it at this day, the barge couples. In the old time it was a certaine ornice for the heads of women priestes.

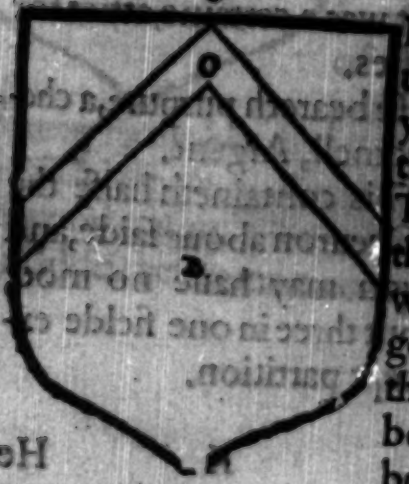


He beareth purpure, a cheuernell, Argent.

This containeth halfe the Cheuron aboue saide, and you may haue no moe, but three in one fielde except partition.

He beareth Vert a Couplecloſe, Argent. This containeth the fowerth part of the Cheuron, and is not borne but by payres, except there bee a Cheuron, between two of them.

The field Sable, two cheuerons, Argẽt. Theſe kepe their quantitie, with order of the rule aforeſaide, and are verie good armorie, becauſe euery of them containe a fift part.



He beareth Azure, a Cheueron on chief Or. I ſhewe you this for the rareneſſe therof, though it be anciẽt. The anceſters of the bearer therof, haue borne it other wiſe, which was for ſome good purpoſe remoued, although it were better to be borne, after the common bearing of Cheuerons, as

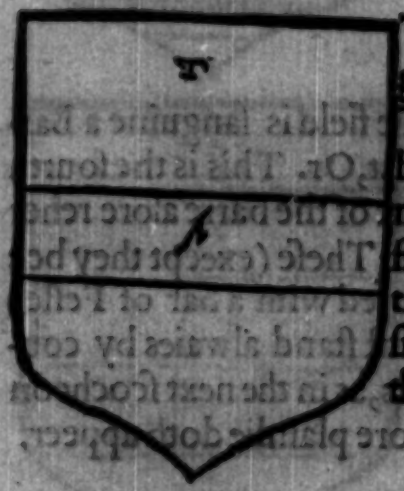
He is abouesaide.

The

The eight.

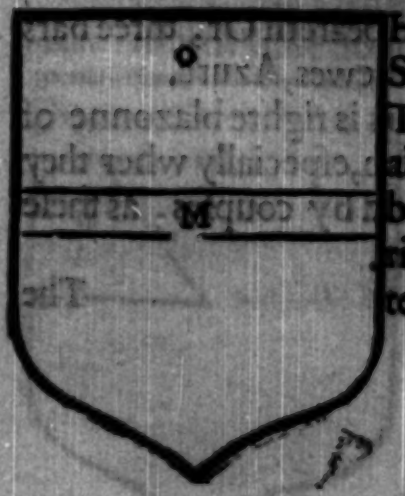
The eight honorable ordonarie is, a falterie, which muſt conteine the fift part of the fyeld except it bee charged with any thinge, then ſhall it conteine the third part of the ſcocheon.

The ninth.



The fyeld tenne, a bar Argent.

This is the ninth honourable ordinarie, and conteyneth the fyfth parte of the fielde, which is of more eſtimation, then is well conſidered of many, that beare the ſame.



Hee beareth Or, a cloſſet, Sanguine.

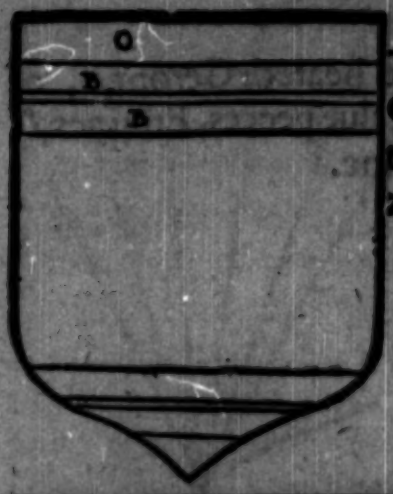
This is the half of the barre abouesaid. Of theſe, v. maie be in one fyeld, and are verie good armorie, as heerafter ſhal be ſhewed.

He beareth x, closſets Or, and Geules.
This is an notable mixture, whatſoeuer the mettall, or colour be of, it is verie auntient.

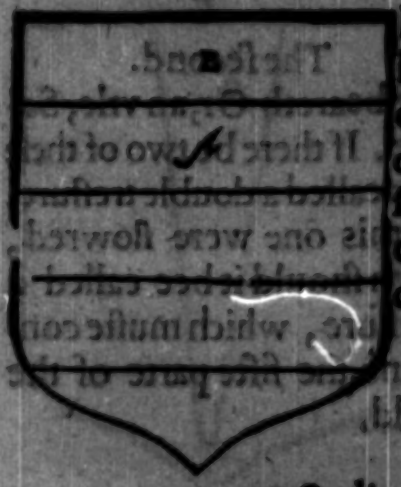
The field is ſanguine a Barrulet, Or. This is the fourth part of the barre afore reherſed. Theſe (exeept they bee parted with a bar of Feſſe) muſt ſtand alwaies by couples, as in the next ſcocheon more plainlie doth appeer.

He beareth Or, three bars gemewes, Azure.
This is righte blazonne of them, eſpecially wher they ſtand by couples, as theſe doo.

The



The fielde Or, two barres Gemews, one on the chief, the other on the baſte, Azure.

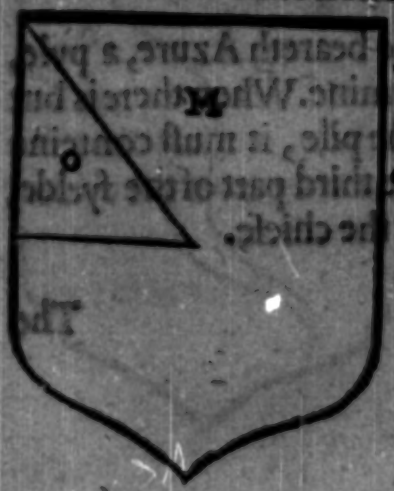


Hee beareth Azure, two barres Argent. This is the cote I ſpoke of in the place of a barre. By this you may ſee, the cote equally deuided into v. partes, according to the Rule.

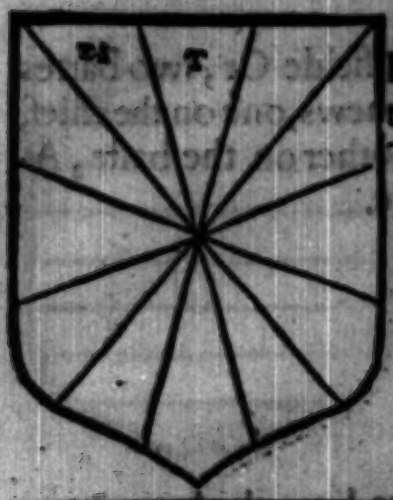
¶ Ordinaries generall.

Here enſueth nine honorable Ordinaries generall.

The firſt.



The field Sanguine, one Geronne from the chiefe dexter point, Or.



Hee beareth Geronne, of twealue peeces, Ermines, & Tenne.

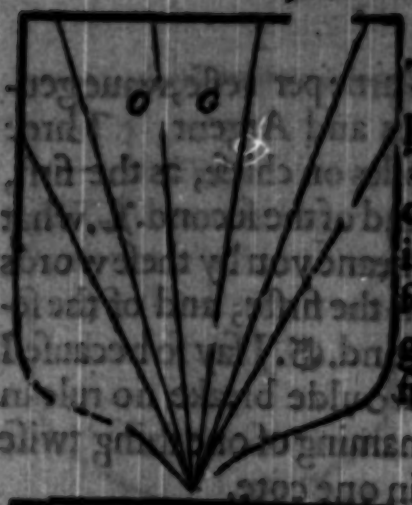
The seconde.

He beareth Or, an vrle, Sable. If there be two of these it is called a double tressure. If this one were flowred, then should it bee called a tressure, which muste conteine the fifte parte of the field.

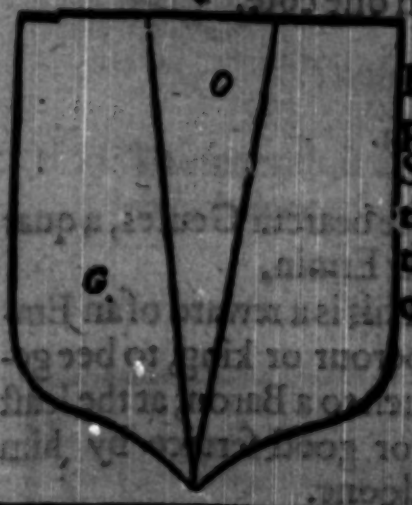
The third.

He beareth Azure, a pyle, Ermine. When there is but one pile, it must conteine the third part of the fyelde, at the chiefe.

The



The fielde Or, iij. piles in point Geules.
The pile is an auncient addition to Armorie, and is a thing that maketh all foundations vpon vnsure grounde, to bee verye fyrme.

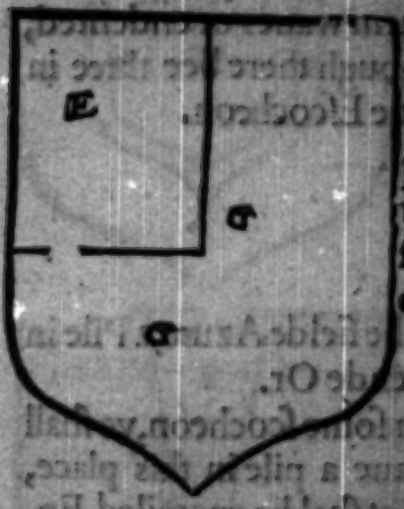


He beareth Geules, one pyle in point Or.
Some time ye shall haue them waues or endented, though there bee three in one Escocheon.

The fielde Azure, a Pile in Bende Or.
In some scocheon, ye shall haue a pile in this place, that shal be engrailed, Enuecked, or otherwise. Because I am in Pyles, you shall haue a cote to learne by, the like thereof is seldome seene.

Partie per pesse, waue geules and Argent. Three piles on chiefe, as the first, and of the second. L. what meane you by these words as the firste, and of the second. G. I say so because I woulde breake no rule in naming of one thing twise in one cote.

The fourth.



He beareth Geules, a quarter Ermin.

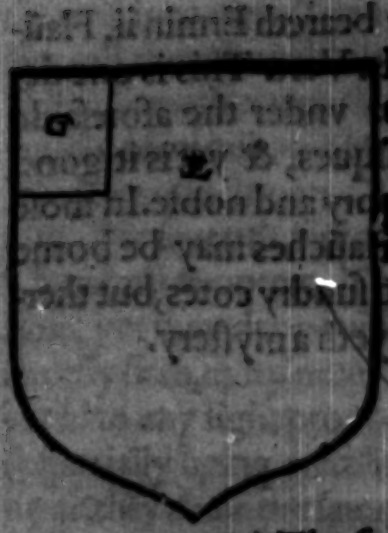
This is a reward of an Emperour or king, to bee geuen to a Baron, at the least for good seruice by him doone.

The fyft.

The fyft is a quarter finister, the which also is the kings reward, and honorable.

The sixt.

He



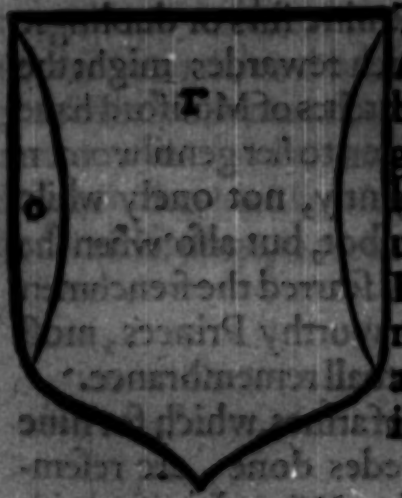
He beareth Ermine, a Canton Geules.

This is the rewarde of a prince to a knight or esquir in like case for seruice.

The seuenth.

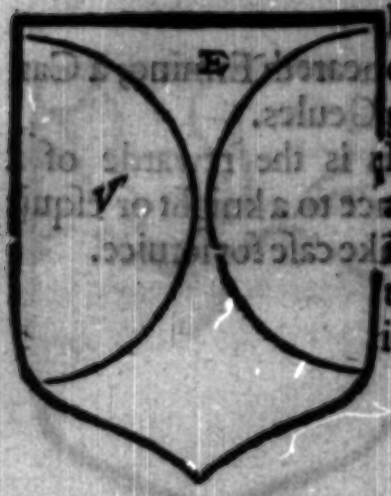
The seuenth, is a Canton Sinister, and in like case, the one of these is as good as the other.

The eight.



The fyeld Or, ii. Flasques, Azure. This rewarde is to be geuen of a King, and is giuen onelie for vertue and learning, especiallie in seruice of Ambassadg. For there the Gentleman maye serue his soueraigne, as well as the knight dooth in the fyeld.

He



He beareth Ermin ii. Flaũches, Vert. This is one degree vnder the aforesaide Flasques, & yet is it good armory and noble. In those ii. Flaũches may be borne two sundry cotes, but therin lyeth a mystery.

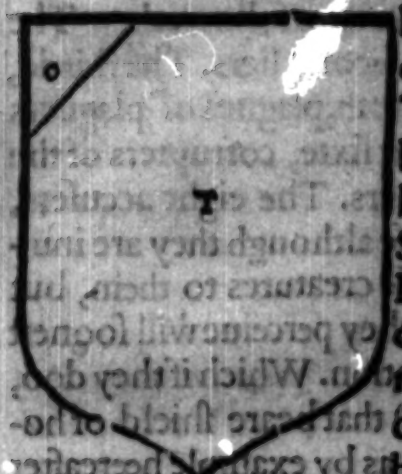
He beareth Tenne, two voyders, Or.
This is the rewarde of a Gentlewoman for seruice by her done to the prince, or princes, but thẽ the voiders should be of one of the nine furs or dublings: Such rewardes might the Dutches of Moũford haue giuen to her gentilwomen who serued her most diligently, not onely while she kept the Towne of Hanibot, but also when she rode armed into the field, & scarred the frenchmen from the siege thereof. O worthy Princes, most worthy to be had in perpetuall remembrance.
There are nine rebatinges of armes, which for nine sundry vngentlemanly deedes done, are resembled, as hereafter followeth. When Lucifer with his adherents were expelled heauen, they were dis-

seuered

seuered into nine (I can not well say orders) but truelier call them horrible horrors, as followeth. The first false messengers. The second liers. The thirde, vessels of iniquitie. The fourth, plagues of plaguers The fift, collucioners. The sixte, corrupters of the aire. The seuenth, sedicioners. The eight accusers. The ninth tempters. These although they are inuisible, yet they drawe visible creatures to them, but cheefly such, as by nature they perceiue will sooneſt yeeld to any light prouocation. Which if they doo, (especially being gentiles) that beare shield of honour, they abase the same, as by example heereafter followeth. Which although I set them here vnder as good armorie, yet when any of these peeces bee rebated, there must be some stain and en colour put in the same place, and no metall, neither must it be changed with any thinge: for so it is an addition of worship. These I say, may be reworshipped againe, with something of metal set vpon them. For as Alciatus saith, the father may dishonour himselfe, but not his sonne. For when the father is dead it maye please the prince to adde againe to the sonne that, that was rebated from the father. But not so to the father during his life, without some especial deserte by himselfe done, in recompence thereof.

The

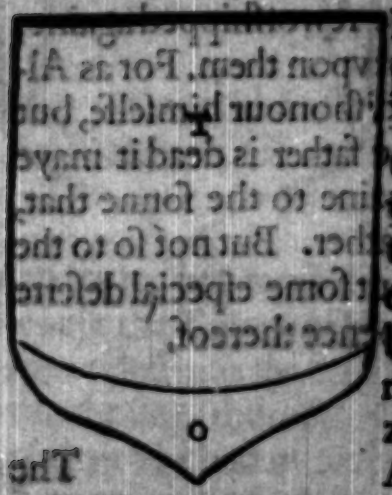
The first.



He beareth Tenne, a point dexter parted, Or.

This may be for too much bosting of himselfe in manhood and marciall actes. Such one was Sir William Pounder, much bragging of his knighthood, who semed to be a Lyon by his countenance, but in his heart, was no lesse then a fearefull Hare. If a man be of deede doughtie, yet is it not gentleman like to boast thereof.

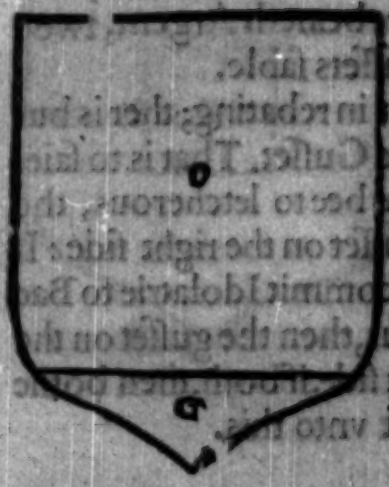
The second.



He beareth a point champine, Or, in a fielde Tenne. Who so killeth his prisoner (to him humbly yeelding) with his owne hand, rebateth his honor. And yet in extreme need, it is allowed by the law of Armes, yea rather to kill, then to hazarde himselfe to be killed. Alwayes (saieth sir Iohn Froysart) by right of armes, a man ought to griue his enemie. But he saith also, that good company of Armes is, mercy to knights, and souldiers.

The

The third.



He beareth a point plaine, Geules, in a fielde, Or. This is for him that telleth lyes to his ſoueraigne, for if light eare, enclyne to light lippes harme enſueth. For when miſreport, and light of credence, meet together, warre is then eaſely begonne.

The fourth.

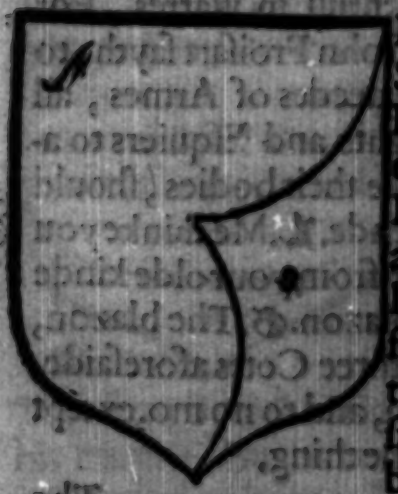
Hee beareth a point, in point Or, in a field Sable. This is for them that are to ſlouthfull in warres. For Sir Iohn Froiſart ſayth, to doe deedes of Armes, all knights and Eſquiers to auance their bodies, ſhould entende. L. Me thinke you alter from your olde kinde of blazon. G. The blazon, which I haue vſed to theſe three Cotes aforeſaide, is onely appropried to them, and to no mo, except they were charged with ſome thing.

The

The fifth.

Hee beareth Argent, twoe Gussets sable.
But in rebating, ther is but one Gusset. That is to saie, if he bee to letcherous, the Gusset on the right side: If he commit Idolatrie to Bacchus, then the gusset on the left side, if both, then bothe like vnto this.

The sixt.

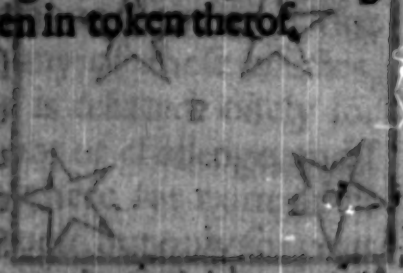


He beareth Argent, a Gore Sinister Sable.
He that is a coward to his enimie, muste beare this. But if it bee a dexter gore, although of Staynande colour, yet it is a good cote, for a gentlewoman. But if there bee both dexter and sinister, that is too bad to be borne, for althoughe it be charged, it dishonoreth the thing that is on it.

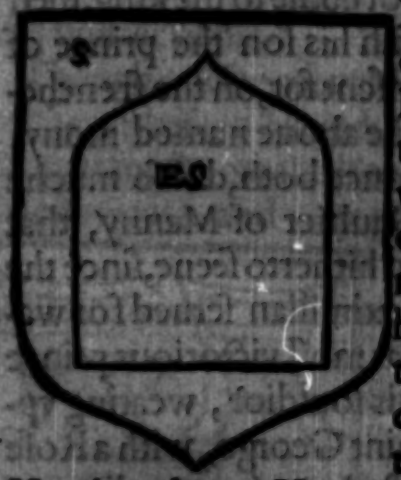
The seuenth.

He

He beareth Argent, a delff, Geules. To him that reuoketh his own challenge, as commonly we call it eating his worde, this is giuen in token therof.



The eight.



He beareth Sable, an Escocheon, reuersed Ermines. He that discourteously entreateth eyther maide, or wydowe against their wil, or flieth from his soueraignes banner, he shall beare his Armes on this wise: vntill such time, as hee haue don some valiant act, worthie to bee noted of the Herehaughtes. Vpon whose true reporte, it may please the Prince to restore him to his former bearing, which admission must be done in no lesse priuate place, then in the mustering of a Campe.

The

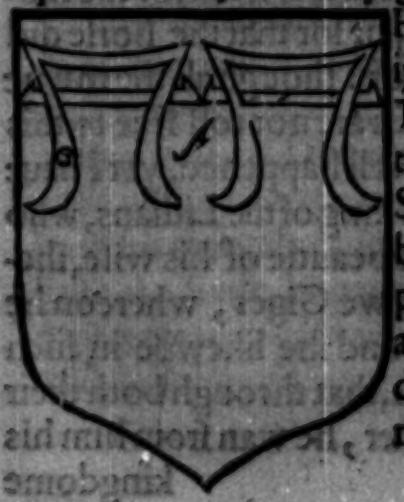
He beareth light blew fowr Mollets yellow twoe in the Fesse parte, and two on euerie chiefe pointe. Thys cote must be blazed at the hast part first, whiche nowe standeth highest: because the whole scocheon is reuersed. He that beareth on this fashion, is a Traitour: So was he that ought these Armes, which was by name, Syr Armerie of Pauie a Lumbard borne, and an vnworthie Capytayne of Callais, and traitour to king Edward the thirde, in selling the same to Sir Geffrey Charney for twenty thousand crownes, who had deliuered the towne if priuie intelligence had not come to the king, then flower of chiualrie, who with his son the prince of knightes, came to Callis vnsent for, on the frenchemens part, to the receit of the aboue named mony. Where the king and the prince both, did so muche honor the banner of Syr Gaultier of Manny, that the like therof hath not bin hitherto seene, since the time that the emperour Maximilian serued for wages vnder the banner of that most victorious prince king Henrie the eight, as his souldior, wearing vpon his liuerie a crosse of Saint George, with a Rose embrodered in the middest thereof, attending vpon the king at the siege of Tirwine and Tournaye. There was much honour in this knighte sir Gualtier of Mannye. For besides diuers deedes that hee

did

did, I note one especiall, that he gaue vnto an old man a hundred crownes, to shewe him where his fathers Tombe was: nothing accounting his trauaile, in visiting the same.

This is a rebatement, and yet none of the nine, nor to any of these effectes, but is rebated onely for doubt of challenge, and I set it here for none other purpose, but only for your learning of blazonne. Although it being whole, it was the Cote of the selfe same Sir Geffrey Charney which in this sorte must be blazed. The fielde is Geules, three Escocheons Argent, one rebated on the sinister point.

Though one be rebated, as appeareth on this Escocheon before blazed, yet on the next Escocheon you must not take it to be the like case, For it is a perfite cote, and very good Armory.



He beareth Argēt, on chief ij. water bowgets Geules, This cote had neuer moe then these. For on some Scocheons you shall haue but one like signe, in the point of the same. Somtime also there is reproch, in addition of signes. Q. Is ther much dishonor in rebating

of Eſcocheons, as you haue ſpoken of in the nine laſt. G. I ſay it is as much ſhame to the bearer thereof, as it is to a woman that goeth naked. L. A woman may go naked for a good purpoſe, without ſhame: which by example I will plainely prooue vnto you. Godwina the wife of Leofricus, Duke of March, requeſting of her Lorde freedome for the towne of Couentre, the franchiſement was graunted to her vpon condition, that ſhe ſhould ride naked through the ſame Citie: who for the loue that ſhe bare to the inhabitantes thereof, and ſhe would for euer be remembered to be their patroneſſe, minded to doe the ſame, ſo that ſhe might chooſe the time, which was determined to bee in the forenone. Whereupon all houſholders, with their families, were cõmanded to ſhut their dores & keepe their windowes cloſe, whiles the Dutches was doing this good deede, her horſe nieghed by chaunce, whereat one ruder then the reſt, or other wiſe perchaunce deſirous to ſee the ſtrangenes of the caſe, let downe a window, and looked out. In remembrance wherof, whether it were for the lubbers ſake that looked out, or for that the horſe did neigh, as the cauſe thereof: though all the towne were franchiſed, yet horſes are not toll free to this day. G. Though that ſo well happened, yet I haue read of one Candaulus a king of the Lidians, who for the pride he had in the beautie of his wife, ſhewed her naked to his fellowe Giges, whereon he was ſo much enamored, and ſhe likewiſe in ſuch ſorte diſpleaſed therewith, that through both their conſents in ſhort time after, he wan from him his

kingdome, his wife, & life, & altogether. But to proceed of armory, which is our speciall talke: I meane to shewe you a further lesson, and that by the number of nine, as hereafter followeth. There are nine sundrie furres, which in scocheons are called by ix proper names, and in mantels, they are called doublinges.

The first.

This is the first and the chiefest of the rest, and is called Ermine, for thus shall you say. He beareth Ermine, & not Argent, powdred with Sable. It is the skinne of a little beast, lesser thē a Squirell, his being is in woods in the lād of Armony, wher of he taketh his name. It hath a tayl of a thomb lēgth and is browne. Till of late the whole skinne with the tayle, was set in furre, as I haue seene a mantell Emperiall, that was Sigismōdes with the like furre and the tayles pendant to euery skinne. But since his time there hath beene a better order taken, that is, an Emperour, a King, and a Prince, may haue these powders in their apparell as thick set together as they will. A Duke may haue but his mantelles cape with foure ranges of them. A Marques may haue his mantels cape, but with three ranges, & a halfe. An Earle, his mantels cape with three ranges, otherwise termed Rankes. In some cote they are told, but then they are not to the number of tenne.

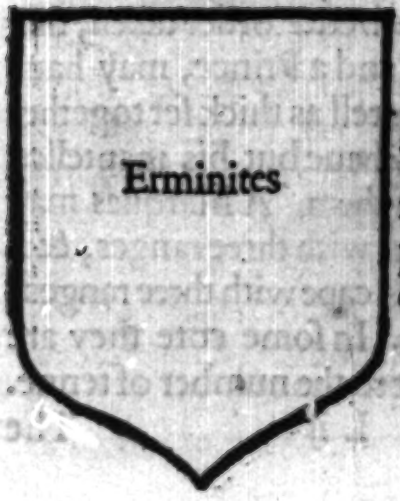
The ſecond.

The ſecond is called Argent, & is vſed for a doubling, & taken for the Lituits skin. But in blazon it is termed by the name of Argent, for the honour thereof. Chriſtine ſaith, ye ſhall not offende to call a doubling white.

The third.

The thirde doubling, is called Ermines.

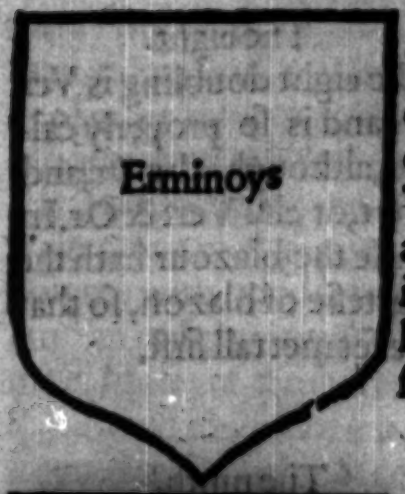
You ſhall not ſaye Sable poudred with Argent, becauſe Ermines is his proper name.



The fourth.

The fourth doubling, is properly called Erminites. This differeth frō Ermine, for on euerye ſide of the pouders, there is one hear of Geules.

The

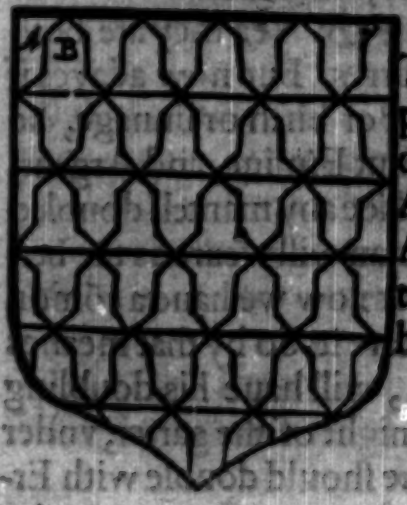


The fifth.

The v. doubling is Or, poudred with sable, & must be called properly Erminoys. Though this bee rich in armes, yet in doubling it is not so rich, but as it followeth in number, so differeth it in degree.

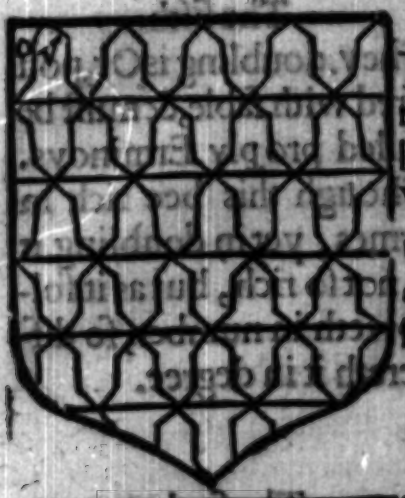
The sixth.

The sixth doubling, is called Pean, which is the field Sable, & the powdres Or, After this furre, as many as are out of these orders aforesaid, shall be named of the colour and mettal they are of, and haue bin commonly called Grytty e of Herehaughtes.



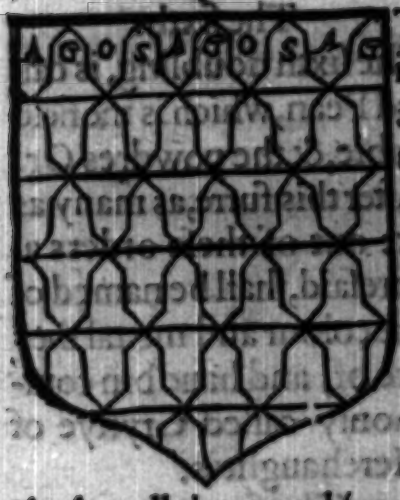
The seuenth.

The seuenth doubling is properly called Verry & is on this fashion, Argent, & Azure, or else Azure and Argent. But where the matter is doubtfull the mettall hath the preheminence.



The eight.

The eight doubling is Verry, and is ſo properly called, although it be Or, and Vert, or elſe Vert & Or. In theſe the blazour hath the curteſie of blazon, ſo that he ſet mettall firſt.



The ninth.

The ninth and laſt of all, is called vaire, which is of all colours, except theſe two before rehearſed. It may be alſo of three ſundry colours, which when ſo euer it happeneth, the colours muſt be tolde, as this is blazed. He beareth vaire of Argent, Geules, Or, and Sable.

L. Are all the good furres? G. Yea they are both aun cient cotes & good furres. But now adayes if he be a meane man, either of birth or linnage, he will beare none of theſe, but Ermine, and Argent, & very ſeeldome you ſhall ſee any mantell doubled with Ermins. For euery man will weare as the beſt doth without all order. For now we haue a cómon ſaying, win golde and weare it. So by that meanes a Gentleman by patent, will haue his doubling as rich as a Baron or a Knight of the garter, vnder which two degrees, none ſhould double with Ermin.

min. But there is a good hope, that the earle Marshall of England, will see to the amendment thereof, as of other thinges that are out of order. Whereof moorning at burials is not one of the leaste, at this day. For you shal haue an artifycer, suche one as is no gentleman, shall giue to his burrall eighte blacke gownes with hoods, and al they shalbe moorners. And an earle by law & order of armes may haue no moe. Many of those abuses were well reformed in K. Edward the firsts time, by Earle Th. of Lancaster, Leycester, & Darby & constable of England. This noble man ordained by special reformation, that no man should were a hood on his shoulder in the time of moorning, except he were a gentleman, but only a tippet of three nailes breadth. Also that no person, curat, churchwardens or others, should pull downe any achrument, cote of Armes, or Pinion, or erase any Toombe out of churches or churche yards: And that no goldsmith, coppersmith, glasier, painter, or marbler, should haue to doo with armes without the consent of the king of armes of that prouince. And that they should not set any marchants mark within any scocheon. And that this should be the more diligently loked to, he ordained, that al the kings of armes, should keepe their Chapiters once euery quarter of the yeare at the least. And that they should make their visitations in their prouinces, or their Marshals for them, euery seuenth yeare. To conclude, he ordeined that the Herr haughts, at the enterment of euery gentleman (where they were called to that seruice) shold take the pedegree with diligent examination of olde folkes then liuing,

and to record the same. L. If Herehaughts had, & haue done so, they would not then be so farre to seeke as some of thē are when a gentleman of ancient bloud commeth to see his pedegree, or what his aunceſtors did beare. G. There is many cauſes thereof, whereof one is that they haue no one seuerall houſe, where they might plant their offices, & in that place to make their libraries for their prouinces. For as they are now here, now there, so when they die, their wiues (which is cōtrary to their profeſſion, for they are as aunciently wiued as the ſixe clarkes, but not so lawfull) then ſelled for a little money, their books of viſitations which coſt them much trauail. Neither are they called to the burial of diuers gentlemen of auncient houſes, and eſpecially of ſuch as dwell farre off in the countrey: but the worſt of all hath beene ryot and rebellion, as in former yeares begun in king Richard the ſecondes daies Iack Straw Wiliwawe, & their companions. In the time of king Henry the ſixte, Iacke Cade, In the reigne of king Edward the fourth, the baſtard of Fawconbredg, and Geffrey Gate, In king Henry the ſeuenth his dayes, Parkin Warbeck and the blacke Smith. All which with their accomplices haue defaced law and Armes. L. Amongſt all this raſcall rowte, that you haue ſpoken of, mee thinke you ſhould leaue out Geffrey Gate, becauſe I read of nothing that he did, but ſpoiled Beere-houſes at S. Katherins, and that was but twiſe, which was, either for brewing too much to their cuſtomers beyond the Sea: or for putting too much water in that they ſerued on this ſide the Sea: or elſe for

both,

both, which is as well vſed as it was before. ¶. Although he himſelf did no harme to bookes, yet whē a number of light heads are vp, ſome doth one miſchiefe, & ſome an other. For they are not all of one diſpoſition. Whereof I leaue, conſtrained by griefe, to heare that ſuch antiquities, ſhould bee defaced. Now I will ſhew you of nine ſundry meſſes, which are ſo called becauſe they entermeddle the one within the other, contrary to the plaine partition.

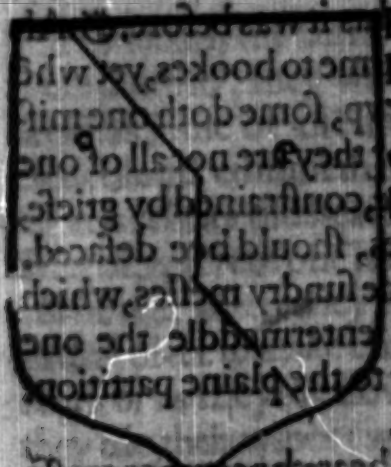
The firſt.

He beareth parry per croſſe wauey Sable, and Argent. This cote may not be charged in the foure quarters with any rauening beaſt, except he lye ouer all the fielde.

The ſecond.

He beareth partie per Pale Nebule Ermines and Ermin. Any thing cōtrary combatand in this, beautifieth the ſame, or els it is better as it is.

He



He beareth party per Pale Beuile, Or, and purpure.

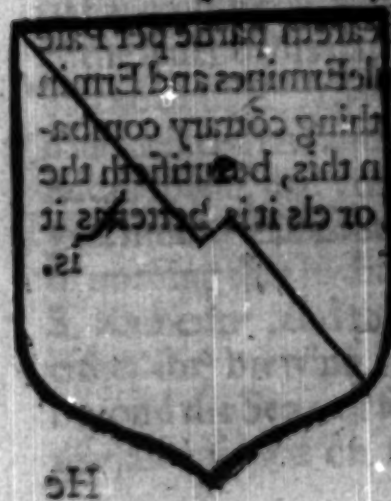
This may not be occupied with any thing, except it be counter Semie.

The third.

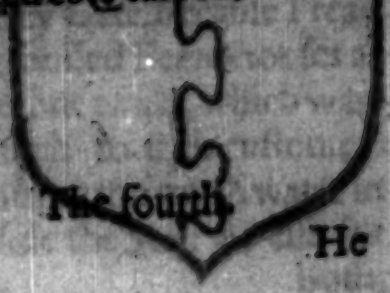
He beareth party per Bend barled embatiled, Argent, and Sanguine.

This may haue but two tokens on it, and hauinge a nuery of them are as effectuall as one in one field, although they be enemies.

The second.



He beareth party per Bende Beuile, Argent, and purpure. Neuer charge this, for there can be no better cunned cote carued.



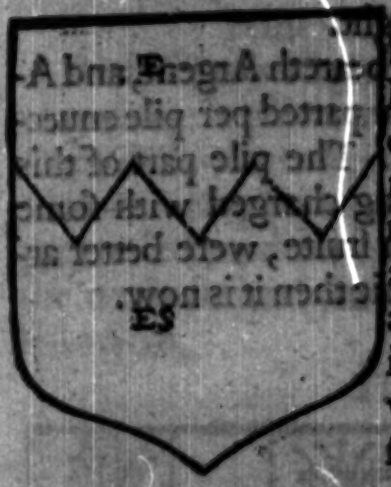
The fourth.

He

He beareth party par bend sinister Champain, argent and Geules. Anie thinge set in triangle on this cote, honoureth the same, to a great encrease of commendation.

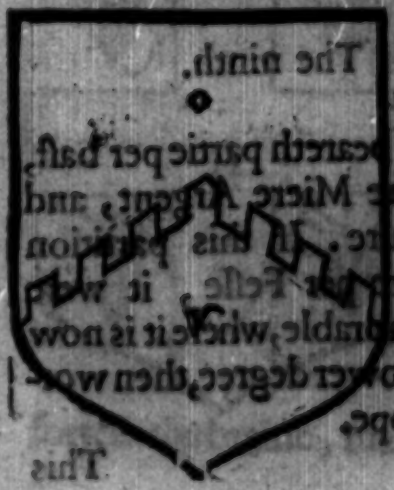
The fifth.

He beareth Ermine, and Ermines, parted per Fesse dented. This is called Lenrally. If you be a gentleman of a first cote armour, and the Prince giue you addition, you may choose if you will part your owne with the other on this fashion.



The sixth.

He beareth party per Chueron, embatiled, Or, and Vert. A triangle of anie bird or foule, setteth forth this cote, and maketh it double so faire, as it is now and yet now of it selfe, it is ancient without any other addition.



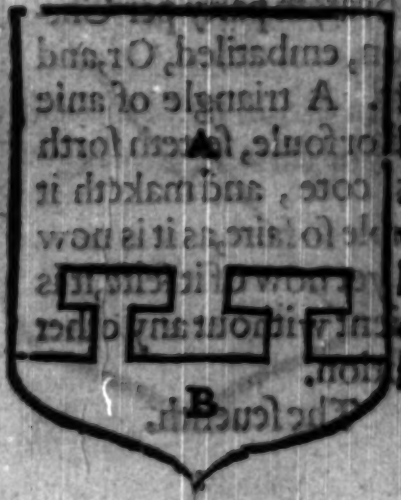
The seuenth.

He beareth Or, & Tenne, parted per Saltier vndade. Which is as much to saye as watred with a flood, and is good armorie, but better if it were charged with flowers.

The eight.

He beareth Argent, and Azure parted per pile enuecked. The pile part of this being charged with some egar fruite, were better armorie then it is now.

The ninth.



He beareth partie per baſt, barre Miere Argent, and Azure. If this partition were per Feſſe, it were honorable, where it is now of lower degree, then worſhippe.

This

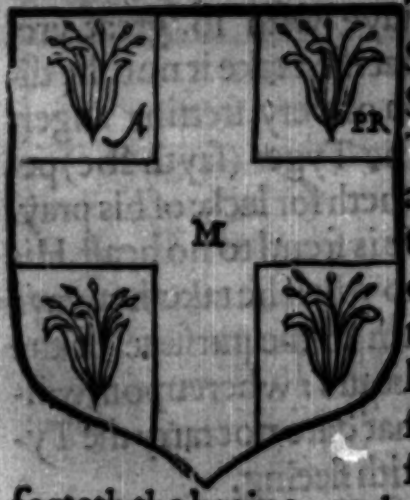
This Cote I ſette out to you for your learning. I found it in the Cathedrall Church of Macklin, called Rumbolts church, & toke the tricke of the ſame. It is blazed.

He beareth partie per baſt barre eraſed, Argent, and Vert, It is good and lawful armorie.

Nine worthy partitions.

And if you will giue heede vnto mee, I will tell you of nine moſt worthy partitions. And they are ſuch, as (though they occupy in one fielde more then one thing) yet euerye one of them is in as great effect, as though it were onely one thing, by the onely ſoueraigntie of theſe ſame partitions as followeth.

The firſt.



The fielde Argent, a croſſe Sanguine, beteene foure Safron flowers proper.

This flower is pleaſaunte, and much comfortable to the beholder therof, wherof Salomon ſaith, the fruts that ſproute in thee, are like a Paradiſe of diuerſe flowers, with ſafron. Safron, ſaith Theſſalus, comforteth the braine, maketh the heart glad and ſtirreth

reth to the worke of Venus: For proofe whereof, beholde that good Muſician, little Robin with his red breaſt, who in ſo good time tempereth his delectable notes, that then he cheareth man therwith, when all other birdes leaue him in the colde comfortleſſe. The pretty Ruddocke I ſay, of nature, though he bee not venerious, yet is he by the eating of one chieue of Safron in a morning next his heart, not only made merry thereby, but it ſo boldneth his ſprites, that he will not ſticke to challenge all creatures body for body. In deede to ſaye the truth, for the quantitie of the little foule there is not his like in the large ſpace of the earth, or in the wide circuite of the ayre, the Bee only except.

The ſecond.

He beareth Vert, a pale betweene two Tygers, Or.

This beaſt, as hee is moſt ſwifteſt, ſo is he the moſt cruelleſt, and purſueth his praye with ſo great yre, that if he take it not, he dieth of very fretting anger. The Tyger (ſayth Ibe) periſheth for lacke of his pray. He is frend to no beaſt. His enemie is the hunter, who when he taketh awaye the Tygers whelpes, caſteth in the purſuite of the Tyger, fayre looking myrrours: whereupon, whileſt he gaſeth, the hunter that dare not tarry the Tygers comming, eſcapeth with fleeing.

The

The third.

The field Purpure, a bend Argent, betweene ij, Camels proper colour.

This is a beaſt of moſt honorable charge, It appeared in the Bible, that who had ſtore of Camels, was counted a king, or a prince of mightie ſubſtance. His trauaile is twiſe ſo farre in one day, as the horſes in two dayes, whom he hateth. The Sarazins honour the Camell aboue all other, and keepe one feaſt day euery yeare, becauſe their precious Alkaran was fouud about a Camels necke.

The field Ten, a Feſſe betweeu ij. Oliphants argēt.

Iſidore writeth, that this beaſt is not only very ſtrōg for battaile, but alſo perſeuerant and pollitique, & hath a diſcretion, paſſing al other beaſts. Vpon theſe the Medes and Perſians fought, in towers of tree ſtrōgly furniſhed. The like alſo appeareth in the Bible, by the mightie hoſtes of king Antiochus, both of charets and Oliphants wherein is ſhewed, that euery Oliphant was couered with a tower of wood, whereupon were xxxij.

valiant

valiaunt with weapons to fight. This beaſt, as Plinie writeth, is of much vertue, and verie ſeruiceable with loue towardes man. For when trauaylers are out of their way, the Oliphant will doe all that he can by familiar tokens to bring them in againe. The dragon is his enemy, who ſeeketh his bloud, for the temperate coldnes thereof, to aſſwage his extreame heate. The Oliphant abhorreth much the grunting of Swyne.

The fifth.

The fielde Argent, a Chequeron between three rocks Ermines, This is a plaier in the game of the cheſtes, & is called by that name. For as al caſtles haue foure ſpeciall towers to garde them frō their enemies. So hath that ſquare cheſte-borde, foure of theſe that ſtandeth to garde the Kinges and Queenes, with all the people theron. This paſtime did that valiaunt Prince King William the Conquerour, ſo much vſe, that ſome time he loſt whole lordſhippes thereat. As in Lincolnſhire, and elſe where I thinke the auncient Euidences thereof can declare.

The

The sixth.

He beareth Azure, a Filet Or, betweene three Bees proper. Of this little one Isidore maketh accompt, as amongest birds. Where of Plinie saith, that a man may note a good gouernment of a publique welth, wisely maintained in perfit order vnder one prince by sundry officers, euen in the little Bee: for they haue among them, one to rule, which excelleth all other in greatnes, who although he lacke a sting, that should shew forth his might, yet his good knowledge well declareth his wise gouernement in leading the rest. For if the day following bee faire and drye, and without all perill of vehement blastes of winde: In the morning early, he causeth his trompet to sound, wherwith all the residue prepare themselues to labour, and flie abrode, gathering nothing but that that shal be sweete & profitable. The Captaine him self laboureth not for his own sustenance, but all the other for him. If any Drone enter into his prouince and consume the hony, in hope to liue of his subiectes labour; forthwith he gathereth knightes of his owne order, and expelleth him. And when his people into a larger multitude doe encrease: then there is created amongst them a prince, with whom they all issue, to seeke other habitations, which in the ende they finde in some olde hollow tree: ex-

cept the good wife Gribes (who hath prepared a pallace for him and his people, with Musicall instrumentes) requireth his grace to tarrie with her that winter. The Bee is not onely all good of him selfe, but signifieth all goodnesse. As Plato being a child, sleaping in a Cradell, Bees sate on his lippes, whereupon it was diuined, that he shoulde shine, in sweetnes of eloquence, and abounde in all diuine doctrine.

The seuenth.

Hee beareth Or, a Saltier Sable, between foure Rainardes passaunt proper. This beast hath a preignaunt witte, and is subtill withall. He kepeth al yong broode of housholde (as chikens, goslings, & duckling) from the Kite. Though this beaste loue well to fare, and lye softe, yet he is contented to take for his owne the denne of the Brocke, who neuer made the same for him, getting the same by vncleanely policie. I coulde speake good thinges of this wilye beast, but I referre those to the olde woman of the countrey, who more delight in his case, then in the beast him selfe.

The eight, The

The fyeld Argent, gerons Geules, between three camelions, Vert.

This is a little beast, and of maruellous hewe, for as the aire changeth, so dooth hee into the same colour. This of all other, is the fearfullest, and yet he will not start. Plinie writeth, that he is the enimie to the gosshauke: his liuing is onelie of the aire, and neuer eateth anie thinge, which I haue seene halfe a yeare proued.

The ninth.

He beareth Ermine, a pile in point Geules, betweene two figgtips proper. This tree excelleth all other in fruitfulnes, for it beareth twise a yeare. So oft this is spoken of in scripture, and of al good auctors so well commended, that of all other, I least need to say any thing thereof, sauing that the armorie is right good and perfect.

The honorable ordinaries charged.

Now that you know these ix. sundrie particions I will shewe you of nyne honourable Ordinaryes char-

charged. I meane not onely with these that follow here, but with all maner of things quicke or dead. For these that I set forth, are but examples to shew the rest.

He beareth Argent on a crosse vert, v. doues of the first. Of the naturall properties of the doue, Isidore writeth, that the Doue is messenger of peace, which he brought between God and man, into the Arke of Noah, as plainly appereth in Genesis. Christ likewise bad his Apostles (when he sent them out to preach) to be innocent as doues. Ambrosius sayth, the Doue is milde and meeke, cleane of kinde, plentcous of encrease, friend of company, and forgetfull of wronges. For as he sayeth, when their young be taken from them, they moorne not, for the hope they haue to get moe. Aristotle affirmeth that the doue is fearfull and nicely curious, for while shee taketh great aduisement of flight, in the meane time the arrowe arresteth her, for her too long deliberation. Ambrose sayth that in Egypt, they are taught to beare letters out of one prouince into an other. Mawhomet taught one to stande on his shoulder, and eate meate out of his eare, thereby to deceiue the sillye people that counted him a God. The fower Euangelistes doo write, that when Iesus was baptized and did praye, the Heauens were opened and the

the ſpirit of God the holy ghoſt, deſcended & came downe, like vnto a doue, For the doue ſaith Iſidore, is al meeke and forgiueth al wrongs.

The ſecond charge.

The fyelde is Ermine, on a Chiefe Azure, a cherub Or. Iſidore writeth that the cherubins are the higheſt companie of angels, except Seraphins, and that they are verie neer to God and haue more part of the beholding of the glorie of God, then any vnder them. Of whom is muche mention made in the Scriptures. Vpton ſaith, that if a gentleman marie a gentlewoman heire, he may beare hir cote, vpon the chiefe of his. Which ſaieng I referre to the iudgement of good herehaughts, making an ende of this cherub with the ſaieng of ſainct Auguſtine, which is, Vnto thee O Lorde, Cherubin and Seraphin doo ſing with vnceſſable voices.

The third charge.

He beareth Purpure, on a pale Sable. three imperiall crownes, Or. Here it may ſtand in your choyſe, ſaith Ciriafis, whether you will call them Or, or not. For (as he ſaith) there is no imperial crowne, but of gold But as for other crownes, there are of all other mettals, their colour therefore muſt be named.

The fourth.

The fyelde is Argent on a bende fable iii, Lions heds eraſed of the firſt crowned Or.

This was the cote of an antient gentleman of bloud, linage and cote armour, & alſo of conditions a notable houſholdkeeper and good alwaies elſe, whoſe name was maiſter Roberte Wroth, of Durans in Enfielde. I am compelled to ſpeake good of him, not onelie for the learning I receiued at his coſt, but for the loue he bare to mee alwaies, whileſt he liued.

The

The fifth.

He beareth Tenne, on a Fesse Or. ij. Swallowes volant Sable.

The Swallow is the happy Callygate knight, for he bringeth to Englād good newes that spring time is at hande. How well hee loueth the sweet ayre, it is well approued by his feeding, who neuer eateth his meate but in the ayre, and that is also Ayerie, as of gnattes and flyes, whereof hee feedeth flying, and neuer eateth standing or sitting. This Birde loueth mans companye so much, as hee breeding, where he payeth no rent, so dooth hee giue vnto his Landlorde, such a singular gifte that where soeuer he breedeth, the good man of the house, is not there made coockolde, what day soeuer he be married on. Here also you shall haue a rule, that all birdes that be not of rauening kinde, when they eate, it must be tearmed feeding, and tell whereon.

The sixth.

The fyelde is Geules on a Cheueron Ermin, two porcupines combatand, Sanguine. These are diuers of shape, for the head is like vnto the head of a hare, eares like man, chrisled like a peacock, the bodie like a hogge, the fore feete like a Badger, the hinder feet like a beare. This beast abideth nere the sea side, and yet liueth by fruite onelie, and sildome drinketh. When he is hunted, he wil shoot his quils from him, which quilles if they strike into the sinewes, they poison, whiche is holpen by the bloud or fatnesse of the same beast.

The seuenth.

He beareth Or, in a Saltier Sanguine, v. Pomegranads proper. This of all other fruites, is most maruellous to behold, not only for the outward shape therof, but also for the pleasant fruite conteined within the same moste comfortable to the pithe of man. The figure whereof so well delighted God the father, that it was not onelie commanded to be cast in brasse, as appeareth in the bible but imbrodered also, as a bewtifieng of the Temple works and others.

The

The eight.

He beareth Blewe, on a scocheon Argent, a crabb Tenne. Though this fishe by nature groweth in short time from little to much, yet where all other go forward, this goeth sidelong, or backward. The crabbe getteth his liuing by pollicie: for whilest the oyster gapeth for the ayre, the Crabbe stelingly taketh a stone, & putteth between the two shelles, whereby he feedeth thereon safely without daunger to himselfe.

The ninth.

He beareth Azure, ij. Girons Argent, charged with Marigoldes proper. This flower, for the beauty thereof is called the sunnes Spouse, not onely because it is of the same colour, as euidently appeareth to ech man, but when the Sun riseth, it discloseth, opposite to the Sunne, & so cõtinueth, as it were beholding the same. For when the Sunne is in the middle of heauen, thé is the same flower full spred abrod. And as the Sun goeth downe, so closeth the same flower and continueth so all the night. I could write much of this, but I list not authorise any thing vpõ the superstí-

perſtitious opinions of Fryers, thoſe toyes which they would ſeeme gorgeouſly to ſet out vnder the name of naturall Magick, I yeeld them wholy yp to their protection, as worthy patrons of ſuch lewde vanities, and giue vnto them iij. B. iij. F. & iij. L. But that you might by proofe ſee, that before you haue learned, I heere haue ſet out to you a Cote with the doubling heretofore rehearſed, and it is thus blazed.

He beareth Sable a croſſe engrayled betweene foure Ægles diſplayed, Argent, charged with v. Lyons of the firſt. This is as faire a Cote as you ſhall ſee amongeſt two thouſande. For the partition of theſe iiij. Ægles, maketh euery of them as effectuall, as if there were but one onely. For if they were not parted, with one of the ix. honourable Ordinaries, then were they Æglets. The croſſe charged is called of olde Herehaughtes, the firſt quadrate Royall, becauſe there is the number of v. thereon, Here is to be vnderſtande, that in this Scocheon there is ii. perfect Cotes, which may be to you, an eſpeciall good leſſon of Armes. L. Whether are Rundels of all ſuch colours, as ye haue ſpoken of herebefore? or ſhall they be named Rundles of thoſe colours? G. They ſhall not be ſo named. For euery of them, as they differ in colour, ſo haue they

ſundry

ſundrie names, as by example I wil ſhew you following therein the number of nine, as in others heere before I haue taught you. Therefore for your learning, the cotes ſhal be ſeuerallie numbred, not meaning heerein curiouſlie to obſerue one manner of number in them all, nor yet to place them all after one faſhion.

The firſt.

He beareth Geules, iii beyſants in chiefe. This is a tallant whiche conteineth of Troy weight a hundred fower pound and twoe ounces, and is a lumpe of gold, the valewe wherof is 3750 poundes ſterling. Of theſe beiſants you ſhall reade diuerſlie in ſcripture, as when Salomon had giuen vnto Hiram xx. cities, he againe, of good hart, gaue Salomon 120. beiſaunts of golde, whereof theſe tooke their firſt name.

The fyeld Sable, iii. plates in triangle. It were blazonne goodenough, if ye ſaide no more but iii. plats, for when the number three is reherſed in Armes, it is for a generall rule, on this faſhion. Theſe are called plats, bicauſe they are ſiluer, and haue no ſimilitude on them, but plaine rounde, as though they were

ſhaped

shaped to the coygne.

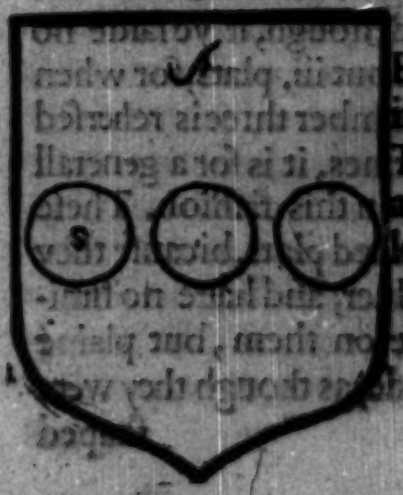
The third.

He beareth Argent, iij. pomeis in pale.

Which is as much to bee vnderstande as iij. greene Apples: yet, if ye see any greene apples in their proper forme, ye shall not so terme them, but only these and in this colour only.

The fourth.

The field Or, iij. hurtes in Bend. These appeare light blewe, and come by some violent stroke on men, they are called hurts, but on women, they are commonly called Tongue Molles.

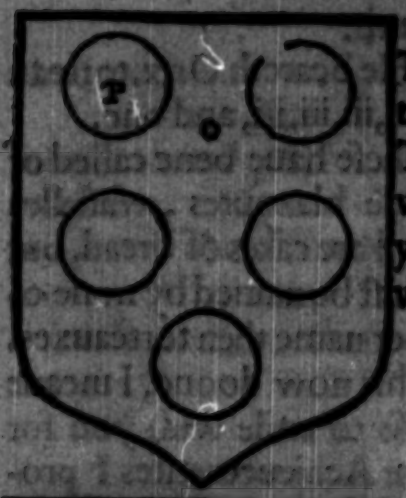


The fifth.

He bereth Or, iij. Ogresses in Fesse.

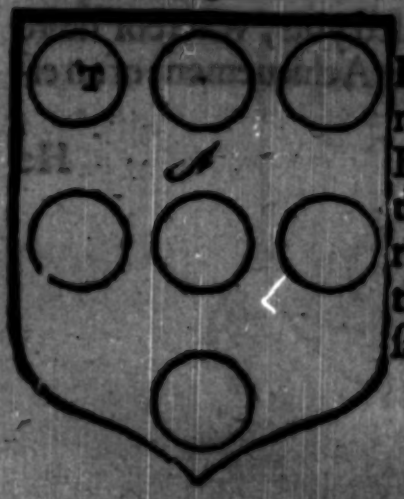
These are Pellets of guns and are neuer of other colour, then Sable.

The



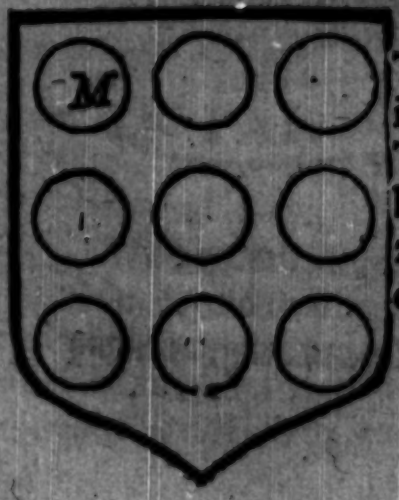
The Sixt.

The fyeld is Or, v. Golpes, two, two, and one.
Theſe are in ſignification woundes, it is therefore at your choiſe, whether you wil ſo terme them, or nor.



The ſeuenth.

He beareth Argent, vii. Orenges iii, iii, and one.
Becauſe the Orenge is of the ſame colour, and is alſo round, Therfore haue theſe their proper name, of the ſame fruit.



The eight.

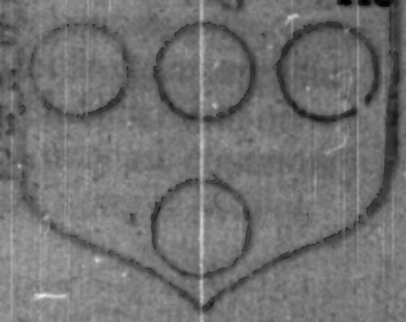
The field Or, ix. Guzes, iii. iii, and iii.
The meaning wherof is the bal of the eie, and is ſo blazed, although it be ſanguin of colour.

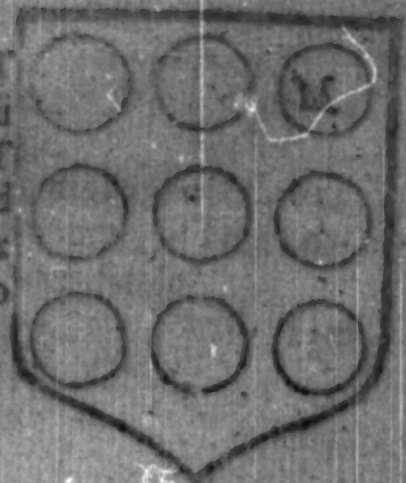
The

The ninth.

He beareth Or, x. torteauxes, iii, iii, iii, and one. These haue bene called of olde blazoures, wastelles and are cakes of bread, but must be named by none other name then torteauxes. This now doone, I meane also to ende with you for the Achieuementes I promised you, whereof heere followeth the last, and is the Achieuement of an esquire, and is thus blazed.

He





He beareth Argent, on a Fesse Geules, one flower deluce, and two cressants Or, betweene two Lyons passaunt, gardaunts Sable.

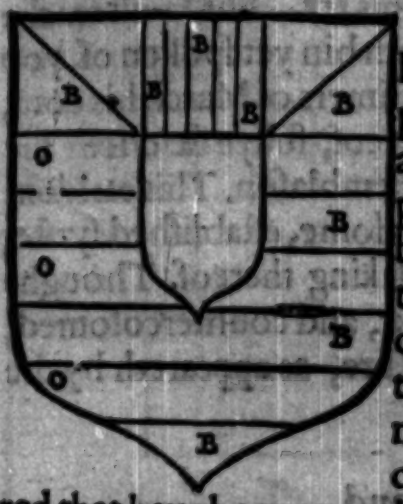
The

The timber, a demy Lion rampande, guardant Sable, set on a wreathe Or, and Azure, mantelled Geules, doubled Argent, all aboue his owne deuise, as ye may see. These appertained to Mayster Richard Goodricke of Stanmare, a gentleman of the auntient house of Graies Inne, whilest hee lyued: A woorthie councellor to the Queenes highnesse that now is, a woorthie man well seene in all the liberall artes, whose fame did arise by sounde counsell and vpright dealing in the lawes. Suche a friend he was to those that needed him, that by his acts he put in execution the rare points of friendeship highlie commended by Socrates, and sildome practised of others. Whose goodnes, as I confes my selfe to haue tasted, so with greese I bewaile his lacke, beeing no lesse bemoned of his neighbours then his goodnes toward them iustlie deserued the same. But fare he well in heauen, and al his freends on earth, that hope till then to meete with him. L. You saide you would doo this achiuement for my learning, and I cannot perceiue, to learne any thing therein, but the blasonne thereof. G. I bade you at the firste, to haue regard to the helmettes, and the seuerall standing of them, which is the verie cause that I haue set foorth to you all these fower Achieuements. And further to shew you, that there is a rule that armes are not good, that haue three of the honorable Ordinaries. You painters and Glasiers take a rule with you, that when you set foorth any wreath, to set the mettall first. And now I purpose to shew you nine sundrie cotes, that are called cotes commixte, of twoe of the foresaide nyne

hono-

honorable Ordinaries, and are perfect good armorie, of the which this is the first.

Cotes commixt with two of the honourable Ordinaries.



The first.

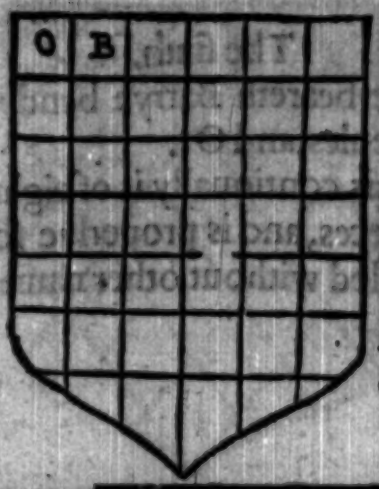
He beareth Barwaies, sixe peeces Or, and Azure, on a chiefe of the first three pallets betwene ii. Esquiers bast dexter and sinister of the second. An Escocheon of pretence, Argent. L. Either you doe mistake the matter, in blazone of this cote, or els many haue erred that haue beene good Herehaughts. For I haue heard this cote blazed in this wise. But first, for that I would be loth to breake any rule, I pray you of your licence therin. G. Goe to say on, and take heede you breake no moe rules but that one. L. He beareth Barrye of vi. peeces, Or, and Azure on a chiefe Or, three pales Azure, betweene ij. Cantones Ierones, Or, and Azure, an Escocheon Argent. G. Beside naming of colour and mettall too oft, you haue broken three rules. The first you saye Barrye of vi. peeces, where your rule teacheth you, that you can haue but v. peeces, because the barre contayneth the fifth parte of the fielde. The seconde breach of your rule is, you say, iij. pales, where the contentes of a pale is fully the thirde parte of the fielde. How can ye then haue three pales, when by your rule ye can haue but one pale in one cote?

The third, you terme two Cantones Ierones, when they are both parted per bende. This cote is the triall of an Herehaught. For it hath beene thought, that he that could wel blaze it without offenſe, were cunning in that point of this art. But I will teache you a ſhorter waie then hath bin yet ſpoken of, you ſhal ſay, that it is Erle Mortimers of March his cote, which for the rareneſſe thereof, fullye deſcrieth the ſame, without any further emblaſon. This earldom was tranſlated from a kingdome, eſtabliſhed fyrſte, by Penda a Saxon, the fyrſt king thereof. Thoughe this cote bee thus commixt, and countercoloured, yet is it verie antient and faire, as appeareth by the inheritance therof.

The ſecond.

The fyeld ſanguine, a chiefe and pale Ermines. This pale was giuen after it had a chiefe, bicauſe they were both of one coulour, there goeth no purfle betweene.

The



The third.

He beareth Checky, Or, and Azure.

This though it doe not so appeare in this Cote: yet sometime it is a compound of pales and barres. But here is neither the content of the one nor of the other.

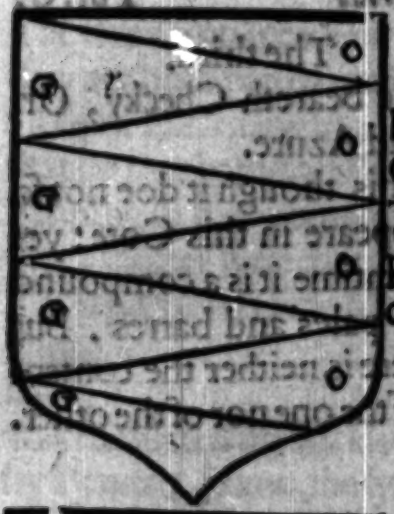
The fourth.

The fielde Argent, a Fesse and Cantone, Geules. The Fesse was first, & then the Cantone was giuen in reward. Being of one colour, they are not purfeld.

The fifth.

He beareth Palye Bende, Verte and Ermines.

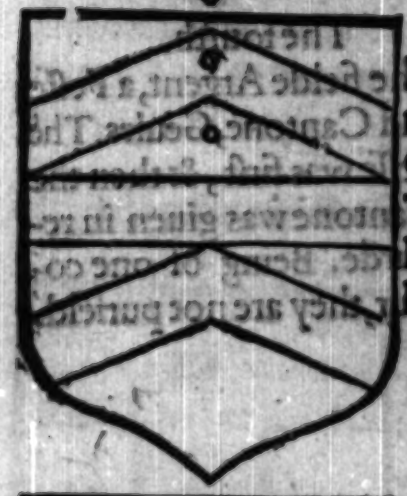
Although these bee not pales, you must tell them, as this of v. peeces but you shall not neede to tell the bendes.



The sixth.

He beareth Barrye bende, Geules, and Or.

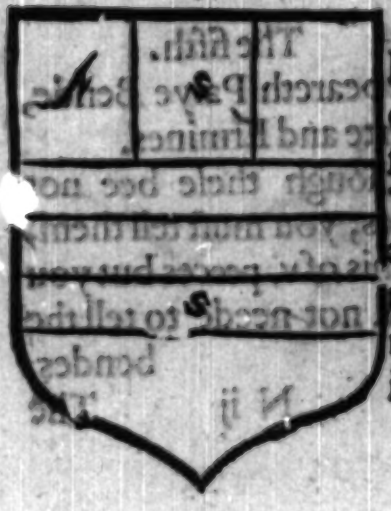
This continually is of eight peeces, and is properlye so called without other name.



The seuenth.

He beareth Or, a barre betweene twoe Cheuerons, Geules.

This is called of olde herehaughts a cote bially, how be it, it is very auncient.

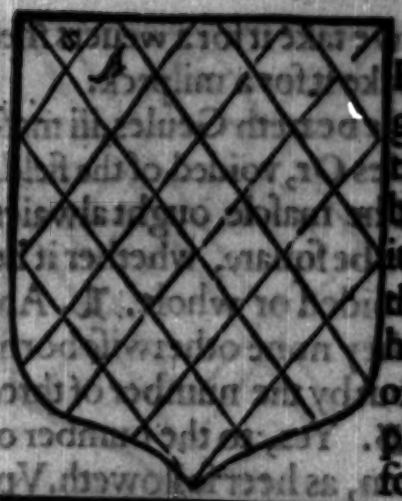


The eight.

Hee beareth Argente a pale on chiefe and ii. closettes sable.

These closettes were a barre and the pale came downe right, but bicause a bar may not lie on a Pale, therefore it was diuided, as ye see.

The



The ninth. He beareth Loſengye, Argent and Sable. Though this ſhould appeare, to be bend counter bend: yet is it ſo blazed. Like as ye haue this Loſengy, ſo may you haue Maſculy, and fuſuly, of which ſort, ſome examples ſhall follow profitable for your learning.

The field Azure, 3. Loſenges, Or, voided of the firſt. Diuers times you ſhal haue them whole. This is lõger then the Maſcle, and not ſo long as the fuſile, ſometime alſo you ſhall haue it voyded of ſome other colour.

He beareth Argent, iij. Fuſiles in Feſſe Geules. One ſure way ye haue to know this from the other, beſides his length. For it is neuer perſed or voyded, ſauinge that it is otherwiſe ſet, as in bende or triangle, or otherwiſe. The frenchmen

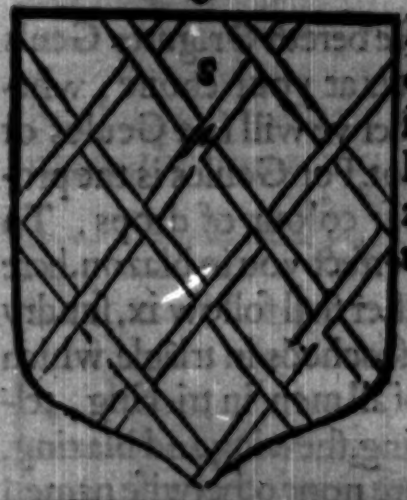
take it for a ſpindell, and we take it for a weuers ſhet tell: and the dutch men take it for a milpeck.

He beareth Geules, iii maſcles Or, voided of the field. The maſcle ought alwaies to be ſquare, whether it be voided or whole. L. Are they none otherwiſe born, but by the number of three G. Yes, to the number of ten, as heer followeth. Vpton ſaieth, that Loſinges ſhoulde not bee borne, but bendie, or in bende, which if ye note well is true.

The fielde is Argent, vii, Maſcles Geules, voided iii iiii. and one. Theſe were the armes of one Braybrook, as appeareth in the glaſſe windows of Paules, He hath byn ſome benefactour to that ſame church. I would wiſh, that all ſuche gentilmen, as haue beene beneficial to the reedifieng of the ſame, ſhould haue their armes ſet vppe in the church, as a memorie of their liberalitie: as in dyuers places of England there yet remaineth the remembrance of good men, gone to God, of longe time ſithence. Well I will ſhew you one cote, which differeth in it ſelfe, and then I hope not to trouble ye long.

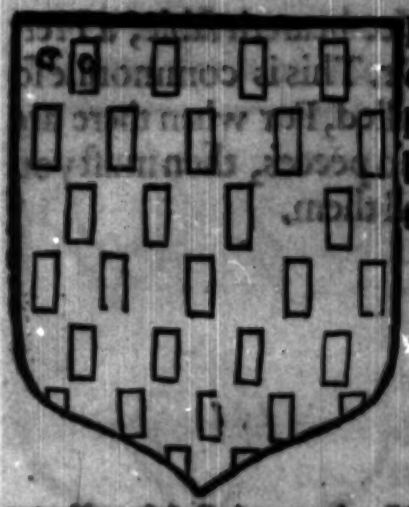
He

Hee beareth sable, a Frett Or. This is commonlie so called, For when there are mo peeces, then must you tell them.



Hee beareth Sable, a Frett of viii, peeces Argent. But if there be more then viii. Peeces, then shal it be blazed Frette, and neuer tell the peeces.

The fielde Geules, a Frette engrailed Ermine. If this Fret bee of mo peeces then ye here see, then alterethit from the same name, and is blazed dyapre, and so commeth it, of all other thinges aboue number as for an example.



He beareth Geules, billet Or. In some cote, yee shall haue billets, vnder the number of tenne, then shall you tell the number what it is.

He bereth Or, gutte Geuls It is at your choise, whether ye will saie Geules or not, For Geules is the proper colour of drops. To perfect you in blazon, here after shal follow ix. sundry escocheōs in triāgle which of all men in tricking, telling, shewing and blazing, are none otherwise named then as heere shal follow.

Nine sundrie things borne in triangle,

The first.

The fielde sable a plate betweene three towers, ports open, triple towred, argent. If there were but one of these onlie, then shoulde ye cal it a Castel, & if the port thereof were open, ye shuld terme it then displaied.

The

The ſecond.

He beareth Argent, iii. eſcocheons in triangle. The firſt Geules, three Lyons paſſant gardant Or. The ſecond Geules iii. Katherine wheels Or. The thirde geules, iii. oges Argent, Although cuerie of theſe are proper coates, yet are they not ſo eſtemed on this faſhion, excepte they were otherwiſe marſhalled. The Herhaughts know the cauſe why theſe are ſo borne, but fower of theſe may not be borne in ſuch order.

The thirde.

He beareth Geules iii. Arming ſwordes argent, hilts and pomils Or, the neufes ſable, pointes in pointes of the Targe. Since I am in hand with the ſword, I will ſpeake ſomewhat therof beſide blazonne, but yet that, that belongeth to this arte. The ſwordes that are borne before the head officers of Borowghes, or other corporate townes, repreſenting the ſtate and princelie office of the Queenes moſte excellente Maieſtie, the chiefe gouernour (whereſoeuer it bee) it is not like, for the orderlye bearinge thereof to the righte bearinge the ſame within

within hir chamber of London, which is onelie for lacke of knowledge therein, vnto whom I say, that when that sworde is borne for hir grace, the bearer thereof must carrie it vpright, the hiltes being holden vnder his bulke, and the blade directlie vp the midst of his brest, and so forth betweene the sword bearers browes. But if the sworde bearer of any towne, do beare the same for a Duke, then the blade thereof, must leane from the heade, betweene the necke, and the right shoulder, neerer to the hed then the shoulder. He that likewise shall beare a sworde for an Earle, must carrie the same, between the point of the shoulder, and the elbowe. And he that beareth a sword for a Baron, muste beare the same in the bought of the arme, that is directlie againste the ioint. I had occasion to speak of this, because I haue seene the fault thereof, in some townes of England.

The fourth.

The field Or, three heades de Chiuals couped Sable, brideled Argent. If the Tassel were of other colour then the bridel, it is no matter at all. To beare the hed of any thinge in armes, is the moste worthiest parte, and most honorable in bearing.

The

The fifth.

He beareth Azure iij. cups couered, Or. The Grecians in their banquers, couered their cupps for feare of empoysoning, but the Italians can do that without cuppes, and with cuppes couered also.

The sixth.

The fielde Or, iij. Mullets perced of the field Geules. Sometime you shall haue them perced of some other colour thē the field which must be told. For the pearsing is difference enough.

The seuenth.

The field Azure, three Caterfoyls Or, Slipped argēt. This though it be termed a foyle, yet is it a flower by the name of the primrose. This of all other flowers brīgeth good tidings vnto mā, that the Spring of the yere is at hād. The flower likewise especially whē the leaues

leaues thereof, be but to the number of foure, being founde, is the rather with a certainetie taken from the ground, and the more esteemed, because as it is commonly called a true loue, so it importeth a manner good lucke vnto the first finder thereof.

The eight.

He beareth Argent, iij. Escaloppes Geules.

This is a shelfishe, engendred of the Ayre, and dew which (as Dioscorides writeth) hath no bloud in it, & yet in mãs body it turneth into bloud quickliest of any food. This being eaten rawe helpeth surfets chiefly of all other things. The shel thereof is the faireſt instrument that can be, being of natures making, which for the beauties sake is put in the collars of the knights of saint Michaels order.

The ninth.

The field Argent, iij. buckles lofenges Geules. The buckle was of such estimation in the old time, that fewe of honour ware their gerdles without, whose propertie is to keepe close the garmentes of man to the bodie, for the health of him. For all that is within the ward of the same, is with-

without perill of leasing, wherefore, who that beareth that in armes, it is a good token and signification of suertie of his faith and seruice. L. If it would please you to staie heere a while, I woulde aske you one question of gentlewomen. When they are maidens and continue so, howe should they beare their cotes, and whether shal they beare anie? G. I will answere you the rather, bicause it is womens matters. Gentlewomen haue borne armes in the field, and also haue bin indewed with their owne armes, in two sortes, as this. Gentlewomen vnder the degree of a counteſſe, haue armes on Tabertes, but the counteſſe and so vpwards shal haue their Armes in Surcotes and mantels. But surcotes serue only for the field. L. Haue any vsed the field? G. Yea many and that to their great renowne, of the which I will shew you the names of nine, whereof some haue byn of elder fame, and some againe since, and a little before that famous Conqueror Kinge William of Englande. Whose names as time hath brought forth, So shall they hereafter ensue. Gwendolena the wife of Locrinus during the minoritie of Maddan hir sou, wisely gouerned this land, beautifieng it with the buildings of goodly cities. Cordeilla, the daughter and heire of Leyer her father, by iust title of inheritance, with such wisedome, temperaunce, and noble courage rained, that I am constrayned not to passe her worthie doings in silence, but so far foorth to vtter the same, as may bee to the praise of her, whoe lefte behinde such a noble patterne of princelie stomack as by all hir doings maye righte well appeere. Leir, sonne of bladud (that practising

Icarus

Icarus his feate, receiued the guerdon therof) had issue three daughters as his onely heires. Gonorilla, Regan, and Cordeilla. This man well stept in yeares, hoping no more for any further issue, determined with him selfe, that the disposition of the kingdome shoulde declare his good will towards these his daughters, as aunswering their duetie towardes him. Wherupon moued to knowe their seuerall actions and daughterly loue, one time calling them all before him, orderly asked them what & how their good will was to him. The eldest answered, that as nature had made him her father, so reason likewise and dutie taught her to owe to him highest reuerence and obedience aboue all things. Whose aunswere in such sort pleased the old man, being further mixed with a certaine praise of him, that he againe in recompence therof, declared what his good will towards her was, and what hereafter further it should be. The seconde hearing the aunswere of her elder sister, and looking to the reward promised, aunswered in such sorte as her former sister did, rewarded with like wordes of the olde man, as the other was. When it came to Cordeilla her course to answere the demaund, so much (quoth she) as thou hast, so much art thou worth and so well doe I loue thee. When that the olde man was not fedd with flattering wordes of this his daughter, as he looked for, his irefull heart straight braided out wrothfull wordes of wrecke and reuenge, enforcing her to shunne the rage, thus thundered out against her. Straight way therefore to execute his irefull doome, Gonorilla is betrothed to the Duke of Cornewall, and Regan to the Duke

of

of Albania, the kingdome being assured equally to discend betweene them. Aganippus then Kinge of France, a yong man and vnmarried, to whome this Cordeilla fled from presence of hir father, behoulding hir beautie, pitieng this hir chance, fell therewithal in loue with hir, and shortlie after was married to hir. The dukes gaping stil for the kingdome, (when death would not yeeld them that, that they looked for) by treason they sought to preuent the same. And therevpon denounsing battayle against their old father, vnwildie for the wars, expelled him his realme and depriued him of his kingdome, who in this case, enforced thereto, flieth to his daughter Cordeilla, whom before hee had renounced. Shee acknowledging hir father, forgetting the iniury past, with rescouce releeueth him, restoreth his kingdome to him, ouercomming in fight the Dukes that earst by conquest from their father had gotten the same, and thus departeth to hir husband againe. In short space after, died both the kings, that is to saie, hir husband, and hir father. Wherevppon shee returneth to this Realme to gouerne the same. Where she lyued and rained til by treason of Morgan and Cunedagius hir sisters children, she vnawares was imprisoned. Her noble heart not suffering thraldome that aye before had liued at large, by stout courage did cause hir handes to quite hir life therof. If I should tell you of the noble actes of Martia, wife to Guintelinus a woman not nobled so much by byrthe as by hir excellent learning and knoweledge, from whome proceeded Lawes, so greatlie esteemed among the Britaines, as they were hallowed with hir name, or if I shoulde declare the stoute courage of

Arlet

Arlet, mother to the mightie Duke the Conquerour, Mauld the Empreſſe, Helenor wife to Kinge Henry the thirde. Iſabell wife to Kinge Edwarde the ſecond. Philip wife to king Edward the third, Iane wife to King Edwarde the fourth: I ſhould weary you before that I could well make an end. And therefore to returne to your queſtion. Gentlewomen maye beare their fathers cotes whole without difference. For if a Gentleman haue twenty daughters and moe, yet they ſhall all beare their fathers armes without difference. But there is an order of bearing the ſame, which while the gentlewoman is a maid, ſhe muſt beare the ſame in loſing wiſe, as for example here followeth a Scocheon ſo made.

This gentilwoma hath on barwiſe vj. peeces Geules, and Argent, on a chiefe Or, a Lyon paſſant Azure.

L. If this gentilwoman were a widow (as God defend) how ſhold ſhe then beare the armes?

G. Then is it at her choiſe whether ſhe wil vſe them on this faſhiō or ſet the armes of her husband in pale on the right ſide of her owne.

L. But I pray you one queſtion more, and then to an ende, for that matter, which I will put to you as a caſe of the lawe. Sir

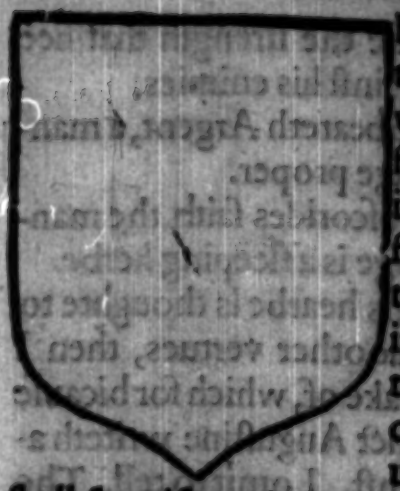
Iohn

Iohn Argent hath to his first wife, the Ladye Or, daughter and only heire of the Earle of Geules, by whom he hath issue a daughter named Azure, the Lady Or abouesaide dieth without any other issue, Sir Iohn Argent hath to his second wife, Dame Sable the daughter and heire of the Earle of Vert, and hath issue a sonne: shall not the Gentlewoman Azure, first begotten beare her fathers Cote, as heire, and her heires for euer? B. No, for the heire male hath gotten the fathers cote to him, & to his heires, although he were last borne. But she shall beare the same as a woman, but her mothers cote she may beare, to her and her heires for euer. And yet because it shall be knowne that she was the daughter of such a Gentleman, by the courtesie of Armes, she may beare her saide fathers cote, on the chiefe, vpon her mothers cote, as appeareth in the Escocheon aboue blazed. Where ye shall see a chiefe aboue a cote, and all but one Escocheon. Yet farther to instruct you in gentlewomens cotes. A gentlewoman borne, wedded to one, hauing no cote Armour, they hauing issue a sonne, which is termed in the lawe of armes, her sonne: The same sonne I say, may beare her cote armour, during his life, with a difference Cynquefoyle, by the courtesie of armes, and this is called a lased cote armour.

The fielde Azure a Garbe Or, with a bende Geules. This is a ſheaf of wheate, but though it were rye, barley, or Comyn, or what ſoeuer it were, it is ſufficient in blazon, to call it a Garbe, telling the colour or mettall, whereof it is. To make any commendation of this, it needeth not for all people praiſe it, that can not liue without it.

He beareth Azure, a Baſon Or. filled with Oliues Vert. The tree of this fruite (as Iſidore writeth) is a tree of peace. For ſo it well appeared, whē the doue brought of the ſame to Noah, being in the Arke, in toke of peace betweene God and man. Marcianus ſaith. The Oliue tree holdeth in it ſelfe al bitternes, and yeeldeth to all other ſweete ſauour, and holeſome foode. The Hebrue Rabbines aſſigne this to be the ſtanderd of the Tribe of Aſſer, whereunto they annexe his worde out of Geneſis, hee ſhall giue pleaſure for a king.

Hee



He beareth Argent a palm-tree Verte. This (as Isidore writeth) is a tree of victorie for all the victorius princes in the old time returninge from great battels & mightie enterprises, bare Palme in their triumphes. This tree is noble, faire & greene continuallie, wherfore Dauid saith, that the righteous shall flourish as the palme tree, which is to be vnderstanded for euer.

The field Or, an Oke tree, Verte. Plinie writeth, that this is apt for mightye buildings, for the strength therof. Whereto assenteth the prophet Amos.

Ouid saieth, that this tree was hallowed to Iupiter, & that the Akhorns were the foode of man, as bread is nowe. Besides, it is manifoldlie spoken of in the scriptures. Whereof I note one: when the children of Israell were oppressed of the Madianites, the Angell of the Lord sate vnder an Oke, and said to Gedeon, the Lorde is with thee, thou mightie man of warre. Whereof I take it that he was made Gods liutenant vnder

vnder an Oke tree, to ſignifie the ſtrength that hee ſhould haue in fyghting againſt his enimies.

He beareth Argent, a mandrage proper.

Dioſcorides ſaith, the mandrage is a ſleeping herbe. This hearbe is thoughte to haue other vertues, then I ſpeake of, which for bicauſe ſainct Auguſtine writeth againſt, I omit to tell. The Hebrue Rabbines ſay, this was the ſtanderd of the trib of Ruben, writing vpon Geneſis, where it is ſayde Ruben went out in the daies of the wheate harueſt and found Mandragora in the fyelds.

The fyelde Geules, a Roſe Or. This flower of al other is the beautifulleſt to beeholde, and of moſt comfortable ſmell. Plinie writeth that amongſt all flowers of the world, the Roſe is chiefeſt, and beareth the priſe. Therefore ſaith he, the chiefeſt part of man (whiche is the head) is crowned with Roſes. And ſo agreeth that is written in the booke of wiſedome. Let vs crowne our ſelues with roſes, meaning with the ſweet ſmell of heauens ioies. Of this golden roſe I could ſay more, but becauſe it is romiſh I put it off.

He

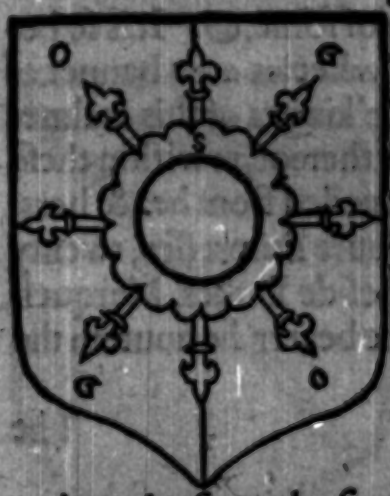
Hee beareth Argent a flower deluſe ſable. Although this be of colour ſable, yet naturallie it hath all the colours of a Rainbow, which giueth vnto the beholder thereof a maruellous delight, and yet is not delectable in ſmell, but the root conteineth in it, a ſweete ſauour, eſpecially when the philoſopher hath corrected in it nature, & yet moſt terrible of taſte. The leafe, as it is like vnto Goddes rodde, ſo is the ſauor thereof, noiſome to the head and Irkeſome to the ſtomach of man. The frenche Herehaughtes do write, that God ſent it vnto their king, by an angell, in token of continuall tribulation. Whither their owne words haue proued true, I refer it to the iudgement of ſuch as haue read their owne Tragedies. Wherin hee ſhall find them beaten, with the ſame onlie, for rebelling againſt their naturall liege Lords the kinges of England. I could write more, but ſith it accordeth not to my purpoſe I will herewith leaue off, and returne to the flower de luce, telling you, that you ſhall learne by it, that whē things are borne in their naturall colour: then hath the firſt bearer, ſomthing in him, coreſpondent to the naturall propertie thereof. But when they are altered from their proper colours, then is there to be conſidered, either the addition or ſubſtraction. And ſo take this for a general rule of al other things

The field is Geules a ſinque foile Or, perſed of the field. This is a goodly flower to be borne in Armes, and verie auncient. This flower neuer faileth, for at all times in the yeare ye ſhall haue one of the nine ſundry colours. As for Or, Ranuncula: for Argent the Iesemin: for Geules the Roſe: for Azure, perwinke: for Sable dwale: for Verte fiue leaued graſſe: for purpure buglaſſe: for Tenne popye: for Sanguine the ſtock gillyflower, which colours are contayned within the number of the Sinquefoile aforeſaide. Therefore eſteeme this number with the flower, as woorthy of bearing. For he that beareth the ſame ſhould haue his fiue wittes, as taſting, hearing, ſeeing, touching & ſmelling, at his own will and wiſedome to vſe them to goddes will, as Dauid ſaith, The iuſt mans life ſhall neuer wither, ſo ſhall the vertuous bearer of this flower neuer be vanquiſhed.

He beareth Or, a Treffoyle, double ſlipped Verte. This herbe is a ſpeciall foode to all cattle, much nouriſhing them, wherby a man is the better fedde. As this herbe continueth alwayes greene ſo ſhould the bearer thereof continue in vertue & righteouſneſſe, for ſo as Dauid ſaith,

ſaith, He ſhal flouriſh as the greene leafe. This leafe may be taken for the vnion of three in one ſubſtance Here I will ſhew you a ſecret of ſurgerie that is, if any member of a man bee cleane cut from other, with this leafe I will ioine them togither, as though they had not bin ſeparated.

He beareth Sable, an Arke Or. This was the ſtanderd of the hoſte of Leuites, becauſe they hadde the charge thereof. To what vſe, this was ordeined the ſcripture dooth declare, wherefore I ceaſe of that.



The fielde quartered Or, & Geules', an eſcarbuncle, with eight ſtaues, nowey fluered Sable. The Carbuncle is a moſt pretious ſtone and ſhineth as fyer with beames and not darkened with the night, but is moſt like vnto a ſunne beame, or vnto a flame of fyer. As Iſidore writeth, if it be throwen into the fyer, the fyer ſeemeth to be quenched, or as the coles were ded.

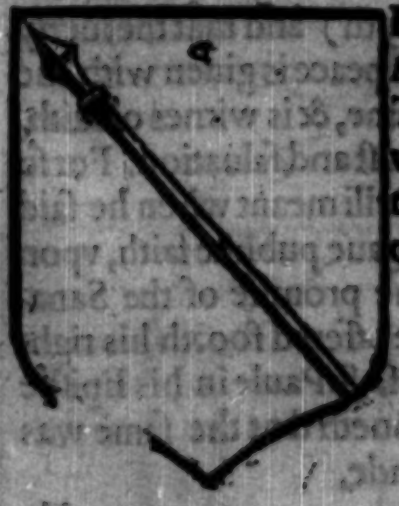
And if water be caſt thereon, then is it hote as fire, if it be grauen, it neuer deliuereth any figure perfectlie into wax or other thing, diſdaining as it ſeemeth to be put to ſo meane an vſe.

He beareth Azure, a Katherine whele Argent.

This is ſo called, bicauſe Maxencius the Emperour, had prepared foure in lyke faſhion, to teare the fleſhe of the bleſſed virgine Saint Katherine, whoſe wheeles, brake all to peeces, and ſlue foure thouſand painims by the wrath of God, as that old doctor and father Athanaſius writeth, who was hir ſchoolmaiſter. L. I thinke this be no honorable armes, although it be borne of ſome. G. It is ſo honorable, that the Katherin wheeles are a banner of honour appertaining to the kinges of this realme. For ſuch was the firſt bearer thereof, as within theſe 200 yeares, there hath proceeded from her & hers, by birth three Emperours, foure Empreſſes, twenty one kings & xv. Queenes beſide Dukes, Marqueſſes, and Earles. So that the bearer honoureth the thing that is borne.

The

The fielde is Sable, a Helme Argent. Helmettes haue bin vſed of diuers faſhions and of diuerſe mettalles, but the auncienteſt were of braſſe, as appeareth in the firſt booke of kings. When Dauid ſhould fight againſt Goliath, Saul did ſet a Helmet of braſſe vpō his head. After they were made of Steele, as appeareth by that is written, in the firſt booke of Machabees where King Antiochus had a thouſand men with Helmets of Steele, vpon their heades.



He beareth Geules a Lance Argent, with the ſhaft Sable The Hebrue Rabbies, writ vpō Numery that this was the Standarde of the tribe of Simion.

The

The fielde Or, a Pheon Azure, which ſignifieth the head of a Darte. This is a perilous weapon and commeth with greate vehemence, being ſwiftly hurled with a ſtrong Arme Thereto accordeth the ſaying of Zacharie. The Lord God his dartes ſhall goe foorth as the lightning.

The fielde Geules, a right hande in pale, Argent. The right hande hath the name of gift (as Iſidore ſayth) and that the ſuerty of peace is giuen with the ſame, & is witnes of faith, truſt and ſaluation. For ſo Tulli meant when he ſaid I gaue publike faith, vpon the promiſe of the Sanatours. That is to ſay, hee offered foorth his right hande, as a pledge thereof. S. Paule in his Epiſtle to the Galathians, mentioneth that the ſame was written with his owne hande.

He

He beareth Or, a Manche: maltale Geules. Of things of antiquitie, that are growen out of fashion, this is one, which hath been, and is now taken for a sleeue. And that may well be, for in olde Arras clothes you shall see garmentes with sleeus, not much wrought vnlike to this fashion, but now much altered from the same. For fashions and times do go togither.

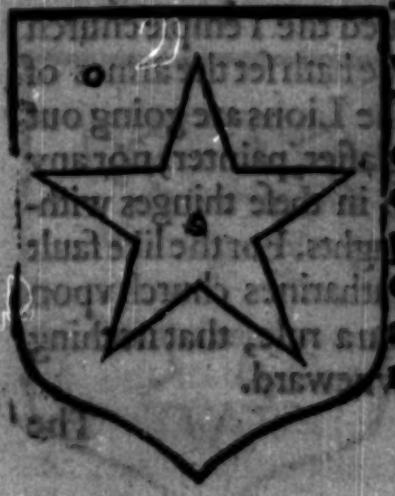
Hee beareth Sanguine, a Gorge, Argent. Thoughe this seeme vnlikelie to be a water budget, yet hathe it long time bin so taken, and so blazed, and neuer of any other fashion, then yee see in this escocheon.

The fyeld Or, a leg Azure. In this part of man is conteined iiii members. The first whereof, is the thigh, being as Isidore saith, beautie and strength, to the vpper and neather parts of man. The same likewise is witnessed in the Balades of Salomon. The thigh is like a faire iewell which is

wrought by a cunning worke maister. The second part is the knee, and is the nimblest, and with bowing, maketh token of thankes, for all benefites receiued of God; as commaunded thereto by the mouth of his Prophete Esay. All knees shall bow vnto me. Whereunto saint Paule agreeth, saying: that in the name of Iesus euery knee should bow, both of thinges in heauen, & thinges in earth, and thinges vnder the earth. Isidore writeth, that all the knees and eyes of infantes are ioyned together in their mothers wombe. Therefore, saith he, man is neuer better disposed to bewaile himselfe, then kneeling. The third part is the legge, of which all the whole hath the name properly. Constantine saith, that the legge is meane betweene the knee & the foote, whose office is to moue the body from place to place, and is one of the beautifullest partes of man, and being wel adorned, sheweth him to be strong, as appeareth in most part of Deuonshire men. The fourth is in the foote. This (as Isidore sayeth) is the lowest, & charged with all the whole body. Constantin writeth, there is contained 44. bones, which are al within the length of xij. inches. The foote is a measure to all Artificers, as well as of Land, stone, & Timber. For that appeareth well by goddes saying to Moses, that he would not giue to the children of Israell, one foote bredth of the costes of Seire, and so I ende therewith.

He

He beareth Argent, a Barnacle Sable. This is the chiefeste instrumente that the smith hath, to make the vntamed horsse gentile. For he holdeth him by the boca with the same, and so bringeth him by art to yeelde to order. So Aristotle writeth that although the nature of the horsse, is not to be tame, yet this instrument made by art, maketh him obedient.



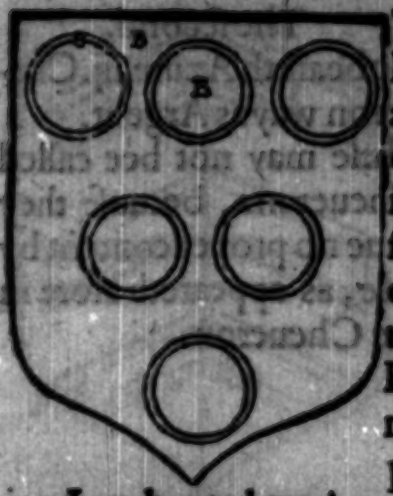
The field is Or. a Mullet of v. points sable. This is asmuche to bee vnderstand, as a spotte discended from height and dispersed into fyue endes, out of one droppe. This maye be also of vii. points, but of no more.

He

Hee beareth Or, a Shippe vnder saile in hir ruffe sable. This is the last of all the xii standards, that I haue sette out in seueral places of this booke, which as the Hebrue Rabbines haue written vppon the xii. tribes. This they say shoulde bee the standard of the hous of Zabulon. For Iacob blessing him said, Zabulon shal dwell besides the hauen of the sea, and nigh the hauen of ships.

And here in this escocheon is to be noted, that my cutter hath done a fault, for he hath set hir going out of the fyeld, which nothing ought to dooe that is mooueable. Yet workemen that be not skilfull in this art, doo commit the like faults very often, as for example. The glasier that glased the Temple church windowes on the North side hath set the armes of England so out of order, as the Lions are going out of the field. So that neither glasier, painter, nor any that cutteth in stone may do in these thinges without the aduise of the herehaughts. For the like fault also is committed in saint Katharines church vpon a toombe. Here take with you a rule, that nothing may be set with the hed downeward.

The



The field Azure vi. Annelets, iii. ii and i. Or. These are supposed to be the rings of maile, which was an armour of defence long before hardnes of steele, first deuised by Midias Misinius, and was then called an Habergion, for the nimblenesse therof. L. For al these paines you haue taken with me, I am bound to giue you most hartie thanks. G. depart not yet, for you lacke the ninth parte of your errand. Therefore for that I will haue you perfect, I will shewe you nine difficult cotes to blaze, of the which this is the fyrst.

The first.

The fyeld is Argent, three Mollets Geules blemished Here you must not say, the pointes rebated, because it is nothing of force.

The

The ſecond.

He beareth Azure, iij. Cheueron wayes Argent. Theſe may not bee called Cheuerons, becauſe they haue no proper content by rule, as appeareth afore in the Cheueron.

The third.

The fielde Argent a Cheueron enarched Sable. The anceſtours of this cote haue done ſome notable act in the Arte of Geometrie.

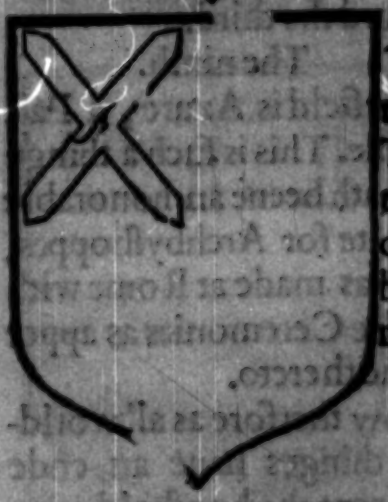
The fourth.

He beareth Azure a chiefe and iij. Cheueronnels, braſed on the baſte Or. The anceſtours of this cote hath builded iij. great houſes in one Prouince. Although he might haue finiſhed many moe beſides.

The

The fyft.

The fyeld parted per pale, Geules and Azure, iii. Cheuernes, Humets, coũter changed, Purfled Argent. Yee cannot fay bordured, bicauſe nothinge may be bordered, that is Humette within the eſcocheon.



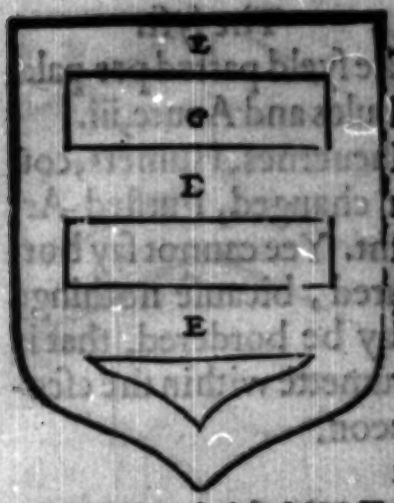
The ſixt.

The field Argent on the dexter point, a ſaltier ymbrated. The meaning wherof is that the ſame is but as the ſigne of a ſaltier. If the Herhaught haue meed for this cote, it is more then needeth.

The ſeuenth.

Hee beareth ſable enuected Or, a chiefe Ermin. This cote I had in the Monaſterie of ſaint Katherines beſides the towne of Rone which for the rarenes thereof I tricked. I thinke ſurelie that among a thouſand, you ſhall not ſee one ſuch.

The eight.



The fyelde Ermine three Humettes Geules. Sir Iohn Froyſard calleth them haw medes. If I had cunning to ſet out a booke of the knightes of the moſt honourable order of the garter, then would I write of this man, whoe was one of the fyrſte founders, and of the noble ſeruice he did to king Edward the third.

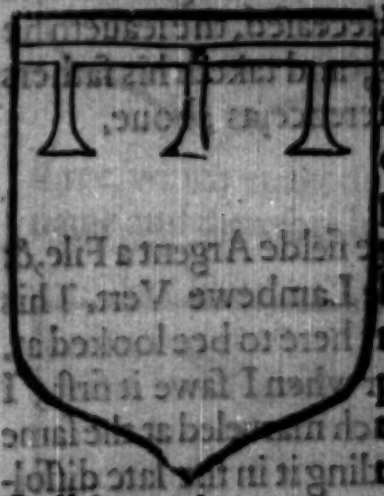
The ninth.

The field is Azure, a Pale Sable. This is ſuch a thinge as hath beene an honorable habite for Archbyſhoppes, & was made at Rome with ſuche Ceremonies as appertaine thereto.

Now therfore as all worldlye thinges haue an ende (except the houſhold wordes betweene man and wife which ſome year hath three endes) I thinke likewiſe to drawe to an ende of this booke, finiſhing the ſame not long after that I haue tolde you of the nine differences for brethren. I meane ſo as nine brethren may beare their fathers cote in his life time, with their ſeuerall dyfferences, of auntient time appointed to the ſame entent that there riſe no diſcorde in bearing of Armes, eſpeciallie amongeſt brethren. ℒ. Hath there bene

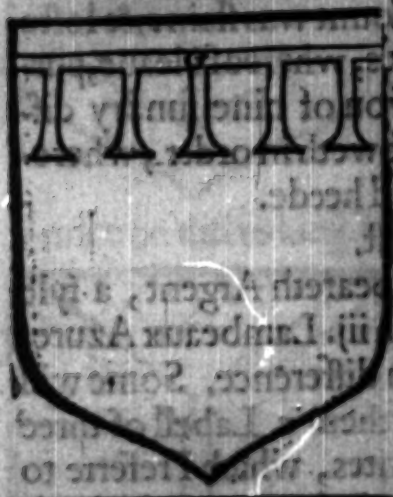
beene controuerſie, for bearing a like? B. Many, amongeſt which, one of them, Sir Iohn Froyſarte writeth of a challenge, made by Sir Iohn Chandos Engliſh, to the Lorde Cleremount French, for bearing Azure, our Ladie in the Sonne Golde, which was tryed by them, at the end of the battaile of Poytiers, where Cleremount was ſlaine, & loſte his banner by right of Armes, whereof I leaue, purpoſing to proceede to tell you of nine ſundry differences of brethren as followeth in order, whereof I warne you to giue good heede.

The firſt.

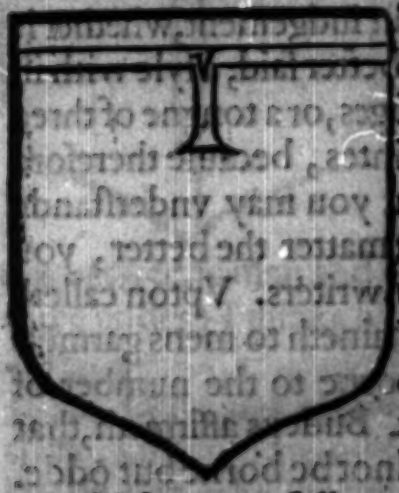


He beareth Argent, a fyle with iij. Lambeaux Azure, for a difference. Some will call them a Labell of three pointes, which I referre to your iudgement, whether it be better ſaid, a fyle with iij tonges, or a tongne of three pointes, becauſe therefore that you may vnderſtande the matter the better, you ſhall haue the opinion of writers. Vpton calleth them points, ſuch as appertaineth to mens garmẽts ſaying that they may be borne to the number of nine, either euen or odde. Budeus affirmeth, that they are tongues, and may not be borne but odde. Alciatus writeth, that they are plaites, or ploytes of garmentes. Barthole calleth them candelles. Thus becauſe they are moſt auncient authors, and can not agree among themſelues, being Iudges of

theſe matters, I leaue them, and ſay to you that this is the firſt of the nine differences of brethren, and is for the heire and eldeſt ſonne. Honorius ſayth, that one of theſe lables betokeneth the father, the other betokeneth his mother, the middlemoſt is borne for himſelfe.



He beareth Argent, a fyle with v. Lambeaux Geules. For the difference of the heire aboue mentioned, whileſt the grandfather lyueth. But if his grandfather be deceaſed, thē leaueth he this, and taketh his fathers difference, as aboue.



The fielde Argent a File, & one Lambewe Vert. This I ſet here to bee looked at. For when I ſawe it firſt, I much marueled at the ſame finding it in the late diſſolued Abbey of Whitbee, in Yorkſhire, in 3. ſundry places of the ſame abbey. As in glaſſe, on ſtone, & Timber. I tooke the tricke therof, which was as followeth. Geules a Lyon Saliant Argent, oppreſſed with two barres Or, a Fyle, and one Lambew Vert, for a difference as I take it.

The cote appertaineth to the name of Playstowe, as is to be found in the church of Clapham, foure miles from London, but that hath not this difference in it.

The second.

He beareth Geules, a Cressant Argent. For a differēce of a second brother. The cressant is the moone from the daye of prime, for that beeing the thirde after the change, than she increaseth so hath he that beareth this difference, for the father, the heire, and the seconde brother are the number of three, which maketh an increase to the house and name and therefore beareth he this token.

The third.

He beareth Argent a Mollet of v. points, Azure for a difference of a thirde brother. As a Mollette is a soft lumpe, descended from aboue and disperpled into v pointes, so is it by him that beareth this marke, which is the first person, as the father mother, heire, second brother & himself. If the points be cuen, they be called Rowles.

The fourth.

He beareth Or, a Martelet Sable, for a difference of a fourth brother. The Martilet breedeth and dwelleth in ancient houſes of honor, as caſtels, and Towers, yea and when the lords of them haue forſaken them, yette dwelleth the Martilet ther. Theſe birds are, and haue beene made and painted without feet, not for that they lacke but hauing legs and feet, they vſe them not. Wherefore Pliny ſaith, that they are Martlets which haue good feet, and do not vſe to go but ride. The legges of the Martelet are hearie. He neuer ſitteth on tree, but when hee lighteth he lighteth on his winges, which are ſomewhat longer, then to anſwer to the proportion of the bodie. There is no birde that delighteth in mannes companie on the ſea, ſo much as he. For if the mariners faile neuer ſo farre, hee neuer parteth from the ſhip, till they be arriued. Plinie ſaith alſo that in India, they are called the birds of paradiſe. So this foweth brother, becauſe he is ſo farre from the houſe of inheritance, he muſt bee a traueller on the ſea, a horſſeman in field, or a worthy captaine of a caſtell, and ſo to liue gentleman like, and aſpire to honour.

He

Hee beareth Sable, an Annelet Or, for a difference of a fifth brother. Thys is a ring, ſuche as men weare on their fyngers, or ſuch as were made for the breaſtlap of Aaron & the Ark which were of fyne golde. Plinie ſaith, that Iupiter (for to keepe in memorie the puniſhment of Promotheus for that he deceiued the goddeſſe of the Elemente of fyre, and did bring it to mannes vſe, made a ring with a ſtone therein and ware it. In like ſorte, are they vſed for remembrances. Plutarch writeth of a ryng with a pretious ſtone, which was taken from Pompey the great, when he was ſlaine. That ringe ſaith he made Ceſar weepe, when he bare it on him That ring had grauen in it a Lion bearing a ſword. But in theſe daies ſome gentilmen wil not haue any token of armes grauen in their ringes, (which were much to their worſhip) but rather a graue imagen, or a likenes of a charnell of a man, which they terme death. If death were of gold, as that is, there is many that would run to imbrace him, that now flyeth awaie from his leane lookes. But yet their good entent in this is not vnlike vnto the Egyptians: who when many of them came togither to banquet and be merrie, one amongſt them bare the like image & ſhewing it would ſay behold and reioice. For like as this is to daye, ſuche ſhalt thou be to morrowe.

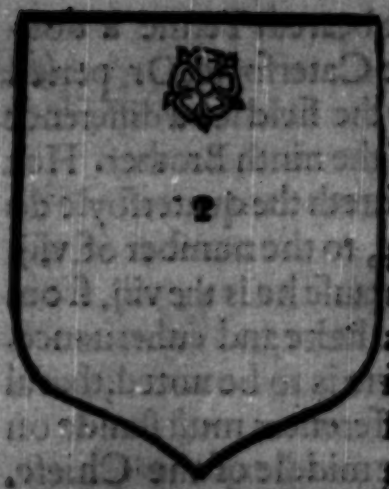
But of contrary opinion was that great Maximilian the Emperour, who came to a Monasterie in high Almaine. The Monkes whereof had caused to bee curiouslye painted the same Image, which when that well learned Emperour had beholden a while, called vnto him his painter, commanding to blot the same out, and to paint thereon the Image of a foole. Wherewith the Abbot humbly beseeching him to the contrary, said, it was a good remembrance. Nay quoth the Emperour, as vermine that noyeth mans body commeth vnlooked for: So doth death which here is but a fayned Image. And life is certaine, if a man haue deserued it. The Senators and Kinges ware rings in remembrance of honour they were called to. So this fifth brother hath this difference, in memorie of his birth, which with faithfull seruice to his Prince, may be called to honour.

The sixth.

He beareth Sanguine a flower delyce Argent, for a difference of a sixth brother.

This Flower of all other, hath most diuersitie in him and therefore is likened to the Rainbow. But the principall colour, I meane that hath most maistery in him is Blewe. The signification whereof is stedfast truth, in which the bearer thereof should florish as this flower in the fieide, according to the saying of Dauid.

He



He beareth Purpure, a Rose Argent, for a difference of the seuenth brother.

This Rose may not be double, but as ye see here single. His seuenth Sonne, may haue for his difference a Rose of this fashion, with in this Rose, and shall be of some other colour, as imagine it were Verte. As for example, then should it be thus blazed,

He beareth Purpure, a Rose Vert, within a Rose Argent, for the difference of the seuenth sonne, of a seuenth brother.

The eight.

He beareth Ermine a crosse moline Or. for a difference of an eight brother. As this crosse hath viij. ends. So is it to this viij. brother, a token of the eight blessed rewardes (not to be vnderstande of the worldly) that is power, Incorruptible, victory of enheritance, glad with grace, to see God in his kingdome. And so to endeuour himselfe, because he is farre from the patrimony, it behoueth him to be spirituall.

The

He beareth Tenne a double Caterfoyle, Or. perfed of the field for a difference of the ninth Brother. Hee beareth the quaterfoyle doble, to the number of viij. becauſe he is the viij. from the heire and enheritance. Here is to be noted, that al differences muſt ſtande on the middle of the Chiefe. And when any difference is borne in fielde, either vpon any Banner, Standard, Banaroll, Guydon, Pinione, Enſigne, Coronet, or Penounſell, Streamer or Flagge on the water, the difference I ſaye, muſt bé as bigge, as to be well deſcerned iij. ſtaues lengthes off, euerie ſtaffe contayning xviij. foote of Aſſiſe.

He beareth Argent embordured. This is alſo a difference of brethren, but Bartol hath committed the diſtribution thereof to the Herehaughtes, becauſe there are contayned in it miſteries, whereof I will ſhewe you as much as I may doe, ſauing mine othe This ſome time is termed emborduring, becauſe it is of the ſame, that the fielde is of. And if it were of any other colour, or mettall,

mettall, then ſhould you ſay, a bordure, the content whereof is the fift part of the fielde, and is meant to be a garde, whereof Moſes ſpake vnto the children of Iſraell, bidding them to make gardes in the quarters of their garments, & vpon them Ribands of yellow ſilke. If this bordure that I ſpeake of be in any cote, that ſhall be marcialled with an other as to be a Mariage with any man, or maried to any woman: the ſide of the ſame adioyning ſhall be lefte out: if any cote alſo that is bordured, be honored with a chiefe, the chiefe part of the bordure ſhalbe left, and the chiefe it ſelfe ſhall ioyne cloſe to the Cote, as though it were no bordure, whereof yee haue nine ſundry ſorts.

The firſt is plaine, as abouesaide commonly called embordured, or emborduring, and is euer of the ſame colour that the fielde is of.

The ſecond is componed or counter componed whereof you haue example of croſſes ſo named before.

The third is called Entoyre, the which is, when dead thinges do occupy the ſame bordure, as mollets, Roundels, and ſuch like.

The fourth is called enurney, that is, when it is occupied with any beaſt.

The fift is called Enaluron, as when it is occupied with any foule or bird.

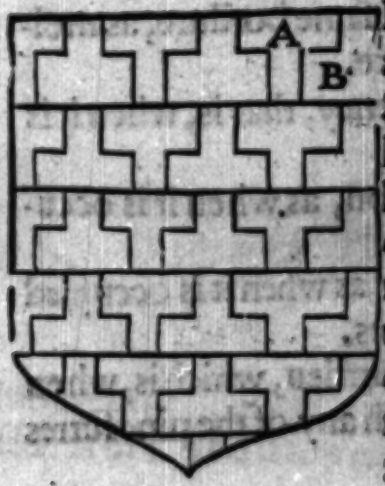
The ſixt is called Verdoy, as when it is occupied with fruites, leaues, or ſlippes.

The ſeuenth is termed Purfleu, which is, when the bordure is occupied with any of the nine furres afore rehearſed.

The

The viii. is diepre, as being Fret, when that within the Frettes, there appeareth somewhat, either quick or dead.

The ix. chekred, the which appeareth euidentlie in the crosse so blazed, if the field of the bordure doo alter from the cote, as it may do as wel in other, as in compone, counter componie, and checker, it must needes, then you shal say, a bordure and tell whereof. Further here is to be noted, when any bordured cote is marshalled in the middest, as betweene two other cotes, or between foure other then there must bee no parte of the same bordure diminished. If I should say here as I might, there could I haue occupied onlye for bordures, 50. escocheons, but that the printer thinketh, that they would make the book to deere, I am constrained to leaue off, and because my cutter is gone beyond the sea. Therefore I will end the sooner with you. For you shall haue but one escocheon, and one badge, and then I will release you of your paines.



He beareth Meirre Argent, and Azure.

Some olde Herehaughtes haue taken this for a doublinge, and yet they woulde call it varry cuppe, and varrey tassa which is asmuche to saye, as furre of Cuppes, or of goblettes. But that might be called on old blazonne, and vsed very late in the

in the euening, eſpecially about S. Martins tyde. Well, let that blazon goe, and vſe this word Meire, for ſo is it well blazed, and very auncient, and is a Spaniſh Cote moſt commonly.

This badge is a Sagittarie Geules, within an Eſcalop Argent ſet on his name or worde. This is the badge of an Eſquier of England. If you meruaile why, I ſet not the ſame vpon a wreth as now it is moſt vſuall, I ſay to you, in the time of king Henry the fifth, and long after, no man had his badge ſet on a wreth, vnder the degree of a knight. But that order is worne away and euery man weareth at this daye, as hee liſteth, not ſo much as the Taylour and ſhomaker, but will be as gentleman like, as the gentleman himſelfe. I reade a prety ſtorie of Sir Philip Caulthrop, a worthy knight of Norwich, in the time of King Henry the vii. The which, for that I doe wiſh eche man to be knowen as he is: I will declare his doing in that point to you, as a patterne for Gentlemen to reprooue ſuch, as like Apes counterfait that, as appertayneth not to them. This knight I ſaye, bought on a time, as much fine french tawny cloth, as ſhould make himſelfe a gowne, and ſent it to the taylors to be made. Iohn Drakes, a ſhomaker of that towne, comming to the ſayde taylors

and

and seeing the knights gowne cloth lieng there, lyking it well, caused the tailor to buy him as muche of the same cloth and price, to the same entent, And further bad him to make it of the same fashion that the knight would haue his made off. Not long after the knight comming to the tailors to take measure for his gowne, perceiuing the like gowne cloth lyeng there, asked of the tailor whose it was.

Quoth the tailor it is Iohn Drakes, who wil haue it made of the selfe same fashion that yours is made of. Well said the knight, in good time bee it, I will said he, haue mine made as full of cuts as thy sheres can make it, It shall be doone said the tailour. Wher vpon because the time drew neere, he made hast of both their garments. Iohn Drake when he had no time to come to the tailors till Christmas daye, for seruing his customers, when as he hadde hoped to haue worne his gowne, perceiuing the same to be full of cuts began to square with the Tailor, for the making of his gowne after that sort. I haue don nothing quoth the Tailor, but that you bade mee, for as sir Philip Caltrops is, euen so haue I made yours. By my latchet quoth Iohn Drake, I will neuer were gentlemans fashion againe. In mine opinion the knight serued the cobler right well as he had deserued, Approuing the opinion of Apelles, who taught the shoomaker no further to meddle then with his stipper. L. I pray you tell me are badges antient? G. I wil shew you nine sundrie badges, and wil referre the antientnes thereof to your owne iudgment.

1. Theseus, the tenth king of Athens, gaue for his badge

badge an oxe, and on his coine ſtamped the ſame thereon.

2 Caius Marius, in his ſecond Conſulſhip, gaue an Ægle for a badge to his army and Legion.

3 Iulius Cæſar gaue for his badge, a bores head on a ragged ſtaffe.

4 Tiberius Cæſar, a man driuing two bulles.

5 Caius Caligula, Agripina, Druſilla, and Iulia, with their lampes burning.

6 Nero Claudius, two men ryding, and flying the fielde, one in armour with a launce, the other naked with a Coronell.

7 Sergius Galba, two Souldiers as they were Spaine and France friendly meeting, with ioyning of handes.

8 Veſpaſian gaue for his badge, a Theatre.

9 Domitian, two Mules drawing a ſumptuous Charet, Polidore writeth, that the Wolfe, the Minotaure, the Horſe, and the Beare, were cogniſances for the Romaines. Conferre now theſe Emperours & Princes with time, & you ſhall ſee whether they be ancient or not, & the badges alſo that they toke to themſelues to beare, to be vpon diuerſe and ſundry good conſiderations. Of late likewiſe, Kinge Steuen of England tooke vnto himſelf the Sagittary, not onely becauſe he was aſſiſted of the archer, but becauſe he entered this Realme, the ſunne being in the ſigne of Sagittarius. Charles alſo, the ſixth of that name, French King, tooke on him to beare the flying Hart, for that he dreamed that hee rode on ſuch a one, in his paſtime of hawking: For

Prin-

princes may take vnto themselues, what deuice they will, so it bee borne of no man beefore that time. L. Wherefore haue you vsed the number of nine, in all your demonstrations more than any other? G. Not onlie because it is apteſt for this science, for that the rules incident thereto, chieflie fal out to that number, but that for that of all simple numbers, it is moſt of content. The figure whereof holdeth all other vnder it, as by the art of Arithmetique yee may ſooneſt perceiue. Where yee ſhall finde, that all articles and compounds, be they neuer ſo huge, are made of nine fygures. The golden number alſo of it ſelfe is the laſt, the which ye maye equallie diuide into three odde partes, which haue byn reſembled to the bliſſe of the three Ierarchies of holines. In the which euerie one hath a likenes of the Trinitie. When God the father had expulſed the prince of pride, with his aſſentantes from heauen, there remained as there doo yet nine holye orders. As Seraphins whoſe prince is Mettaron. Cherubins ruled by Orphamel. Thraine whoſe lorde is Zaphkiell. Dominations vnder the ſubiection of Zadkiell. Poteſtates, whoſe prince is Camael. Vertutes ſubiects to Raphaell. Principates, whoſe ruler is Hamiell. Archangels whoſe lorde is Michaell. Angelles, with their prince Gabriell. Farre likewiſe vnder all theſe there are nine mouable ſpheres, ſeuerallie, vnto whome for their continuall armony, the Poets compare one of the nine Muſes with theyr apropried people. As Caliope dwels in the higheſt and ſwifteſt ſpeare where ſhe remaineth Goddes of Herehaughtes. In the ſecond fyxed ſtarry ſphere is

Vrania,

Vrania, the goddes of Astrologians. Polimnia, inhabiteth the speare of sage Saturne, and is goddesse of the deepe witted Philosophers. Sterpsicore who dwelleth in the spere of Iupiter, is goddesse of all gladnes made with instruments, of low, soft, and sweet sound. Clio remaineth in the spere of Mars, as goddes of the Historiographers, and of suche as with steelie strokes haue stablished stout stomakes. Melpomene, whose being is in the sunne speare, is goddes of Tragicall writers. Erato that dwelleth in the spere of Venus, is the goddesse of all solace. Euterpe resteth in the spere of Mercury and is goddes of lowd noised instruments, as trumpettes that giue warning of peace and war. Thalia, occupieth the spere of the Moone, and is counted the goddes of all good ditties, as songes and sonets. In the little inferior worlde called man is also conteined nyne exterior and interior senses, as memory, thoughte, imagination, perseuerance, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as many notable thinges, seuerallie contained vnder the number of nine. As Plato liued yeres, which were nine times nine. But repaire to the fift chapter of Matthew, and the sixth of Luke and see how comfortable a thing it is to reade of the nine beautitudes. Finallie to conclude, it pleased God in his humanitie, to yeelde vp his holie spirite the ninth hower of the daie. The secrets of whiche number I wholie refer to the curious searching of the profound Cabalistes as a thing that farre passeth my slender capacitie, to conceaue the same.

L. well sir. What do you thinke of me, may I nowe proceed one degree to be a pursuant? G. I see no cause to the contrarie, if with this that I haue taught you, you haue the frenche toonge, and can speake good Englishe. L. I can somewhat of the Frenche language, and for mine English it must needes bee good, for I was borne in London. G. That litle answereth thereto. For such is the English of those famous Citizens (I meane of the vntaught sort) that one of them can scant rightlie vnderstand an other, For if the one bid the other goodmorrow, if it bee not ment with the heart, it is but wordes of course, and not good English. Neither to curse, sweare, vncharitablie to chide and speake words of vanitie, is good English. Neither the word, xii. for the hundreth, is good English, for the talk therof is between two persons and the lender must needes (of qualities) be a Iew. But the worst english of all is, when three sundrie persons meet togither not farre from Londonbridge, that is to say, the miser, the broker, and the needie man, then xx. li. is taken out of the hundred. Which my meaning I thinke heerein you vnderstand to be, that I wish an herehaught to be of right so perfect in life, that none of these blemishes should deface his name. L. well sir, let the preacher alone with his good exhortations, for the amendement of such people. For my parte, I trust so to behaue my selfe in this point, as I hope, not to fail your expectation therein. Wherefore if it please you to create me a pursuant, I shal be readie to do you the seruice I can at all times. G. Well deuise to your

selfe a name, stand vp, and take exhortation, kneele downe and take your creation, what is your name. L. Golightly. G. Golightly, in the name of the Queenes Maiestie of Englande, I create thee a purceuant, with all thinges in othe and other waies as bee specified in the Chapiter of the Purceuant aforesaide. And thus I praye God make you as good an Herehaught, as euer was Iaques Dartnel which first marcialled the Armes of Englande and France, quarterly as they are nowe borne. L. If it might please you, sithen that I am now an Herehaught, I would gladly knowe what I should consider in giuing of Armes. G. You cleane mistake the matter. There is no Herehaught, that giueth Armes. The Herehaught deuiseth but at the Princes commaundement, or else licensed by his letters patentes, in which deuise he hath these nine considerations following.

1 First whether he that shall beare them haue a desire to beare Armes, and willingly will keepe them from dishonour.

2 Whether hee be able to declare his pedegree, as of his father, mother, grandfather, graundmother, great grandfather, and of his great grandmother.

3 Thirdly, he must search for all these Marriages, and see whether he may finde, that of right he may beare, and to giue the same with augmentation, or order, that is to say, with a congruent difference.

4 The fourth, what hee is of condition, whether cleane of life, inst in promise, a keeper of hospitality cunning in al, or any one of the vij arts liberal, or of Diuinitie, Cosmographi, Historiographi, Phisicke,

Lawe, Ciuile, Cannon, or of the Realme, and whether hee be a Philosopher, of whom ye shall heare what Diogenes sayth: A man voide of Philosophy is farre vnmeete for all good occupations. A Philosopher where soeuer hee becommeth, payeth for his repaste, if at the table hee talke of Philosophy. Philosophie healeth all the diseases of the minde. The Philosopher only hath victorie of men and reputeth all countryes to bee his owne natiue soyle.

5 Where he was borne, at what time, and whether free or bond.

6 Of whom he hath had praise, or testimonye of good actes by him done, whether of men of witt, knowledge, or industry, either else of women.

7 To whom he hath done seruice, whether to the Emperour, King, or any of nearenesse of bloud to them, or Prince, Duke or Earle.

8 How he hath serued, whether in field or warre, in strange Prouinces, as Ambassador, or at the carpet as a counsellour.

9 The ninth and last of all, when he deserued to beare Armes, at what time of the yeare, moneth, day, and houre, where to due regarde is to be taken heede, as by example shall ensue.

1 As if it were in the first moneth March to assigne something to him appertaining to the Ram, or the Ramm him selfe, where the mastery of colours must be tawney.

2 Aprill, either the Bull or something of the Bull whereof the masterie of the colours, must be sad greene.

3 May, ſomething that either goeth together for companie of loue, as the Turtle. The maſterie of the colour muſt be light greene.

4 Iune, the Crabbe, or ſomething appertaining to the ſame, the maiſtery of the colour muſt bee Carnation.

5 Iuly, the Lyon or ſomething appertaining to the Lyon, the maiſterie thereof muſt be of colour Redde. But the Herehaught muſt take heede to whom he giueth this beaſt, leaſt Diogenes mocke him, as he did one that ietted vp and downe the ſtreetes in a Lions skinne, ſaying, a sheepe hath put the mantell of manhood and prowes to ſhame. Therefore the Herehaught muſt knowe him to haue ſome condition of the Lion.

6 Auguſt, the Mayden or ſomething appertayning to the virgin or virginitie clad in that golden colour of yelow.

7 September, the Ballance, or ſomething appertaining to equalitie, whereof the maiſterie muſt be blewe.

8 October, the Scorpion, or ſome thing hauing the ſhape of him or qualitie, whereof the maiſtery muſt be of the colour violet.

9 Nouember, the Archer or ſome thing appertaining to the ſame, whereof the maiſtery of the colour muſt be purple.

10 December, the Goate, or ſome thing of him or appertaining to his qualitie, wherof the maiſterie muſt be of the colour blacke.

11 Ianuary, ſome thing that is of watry cõplection as a Puffin, or ſuch like birde, that liueth by water, whereof the maiſtery muſt be of colour white.

12 February, Fishes or some thing of them appertaining to them. Whereof the maisterie must be of colour Vesse, that is, the colour of the Turcas.

There are also nine other secrete considerations, which Herehaughtes must keepe to themselues, that hereafter you shall knowe, with other things that I now keepe from you. But yet herein to proceed, the Herehaught must haue a singular respect to the face of him that should haue the Armes, where he shall well perceiue in what season of the yeare, his owne complexion will serue him to doe best seruice in: and thereby to giue him token according. As if in spring time, his token must be the Ape, or the Camelion, or some part of them, of the colour greene, not light or sad, but between both, which commonly is called a grasse greene.

2 If in Somer, either a hound or Salamandra, or some part of them, of the colour Bruske, which is betweene Geules and tawney.

3 If in haruest, his token must be either the hogge or the Crapeaux, or some part of them of the colour Russet, which is somewhat lighter then black.

4 If in winter, his token must be either the sheepe or the herring, or some part of them, of the colour Gray, which is commonly called the Fryars gray.

Moreouer, if the man that should bee honoured with armes, may not appeare personally before the Herehaught, as the like hath beene, that a yeoman hath beene made a Knight at the going to assault a holde, and diuerse other waies, that I could rehearse: Then the Herehaught shall vse the Astronomicall figure, and so tricke him out a congru-

ent Cote of armes, hauing alwaies a regarde to prebearing. **Legh.** In the second consideration you say, whether hee be able to declare his pedegree, and if he bee, yet I am notable to note it, because I neuer learned so farre. **Gerard.** I will also teach you the order of a direct pedegree in two sundrie sortes, and both to one entent, as followeth.

Descending.

Elizabeth by the grace of God, Empresse from the Orcades Isles, to the mountaines Pireney, Queene of Englande, Fraunce and Ireland, defender of the faith, &c. Daughter of King Henrie the viij.

Sonne of King Henrie the vij.

Sonne of Edmund, Earle of Richmond & Margaret his wife.

Daughter of Iohn, Duke of Somerset.

Sonne of Iohn Marques Dorset.

Sonne of Iohn of Gaunt, Duke of Lancaster.

Sonne of king Edward the third.

Sonne of king Edward the second.

Sonne of king Edward the first.

Sonne of king Henry the third.

Sonne of king Iohn.

Sonne of king Henry the second.

Sonne of Mauld the Empresse.

Daughter of King Henry the first.

Sonne of King William the Conqueror.

Sonne of Richard the thirde, sixth Duke of Normandy,

mandy, and Nephew to Emme, mother to king Edward the confessour, and king of England.

The field Iupiter, a croſſe Potãce between v. Martelettes of the Sunne.

Eccleſiaſtes. Well is thee (O land) whoſe king is come of nobles

Aſcending.

King William the Conqueroun, was
Father to King Henry the firſt,
Father to Mauld the Empreſſe,
Mother to king Henry the ſecond,
Father to King Iohn,
Father to king Henry the third,
Father to king Edward the firſt,
Father to king Edward the ſecond,
Father to king Edward the third,
Father to Lyonell Duke of Clarence,
Father to Philip, married to Edmond Mortimer,
Earle of March and Vlſter,
Father to Roger, Earle of March and Vlſter,
Father to Anne Countes of March and Vlſter,
that married Richard, Earle of Cambridge,
Father to Richard, Duke of Yorke,

Father

Father to King Edward the fourth.
Father to Elizabeth, that married King Henry the ſeuenth, mother to King Henry the eight.
Father to the moſt high and mighty Princes, and our moſt dread ſoueraigne the Queenes Maieſtie that now is, of whom I pray God, if it be his will, to ſend ſome fruite, as well to the comfort of her Maieſtie, as to the great ioy of all her ſubiects, and ſtable ſuretie of this Realme. But ere you depart, as I firſt began with a ſhielde of antiquitie, worthily borne of olde, for honors ſake: ſo will I end likewiſe with a famous Scocheon of renown, whoſe firſt bearing, did wholely ſpring of the former cauſe.

He beareth Azure, a Pegaſus argent, called the horſe of honor whoſe condition Sorares the xxiij. Emperor of Aſſiria honored ſo much for his ſwift courſe, as he iudged him not framed of the groſſe maſſe of cõmon horſes. And therefore S. Gefferie Chaucer buylte vnto him (after of his own nature and condition, a houſe called Fame, a place meete for the horſe of honour) whoſe originall the Poetes faine was, when valiant Perſeus the ſouldier of the goddes Pallas, in dangerous fight atchiued by helpe of her glittering ſhielde, the battaile againſt Meduſa, the daughter of King Phorcius,

who

who when he had ſeuered the head of this ougely monſter, ſtraight guſht out the ſtreames of bloud in ſuch abundance, as thereof grewe the flying horſe, to ſhew foorth the fame of ſo happie a conqueſt: who taking flight towardes the heauens (where hee is now fixed) ſtrake with his feete, the higheſt toppe of Mount Helicon, from whence immediately roſe the fountaine (Hypocrene) wherein the Muſes take their delight and bathe. Which fountaine, ſithens in all ages, hath ſufficiently watered the growing plantes of the pleaſant Countries adioyning. And lately, ſo with deare ſtreames hath abounded, as exceeding the old lymittes burſt foorth the bankes, reaching themſelues to Countries farther diſtant, ſweetelie moyſting the ſoiles thereof. And amongeſt other, pleaſantly waſht ouer the olde forworne Temples, dedicate to Goddes, as places meete for Pallas Muſes, to inhabite and make their paſtance: where now is placed a ſouldier that doth defende the ſame, named Pallaphilos the high Conſtable of the Goddeſſe her ſelfe, Marſhall of th'inner Tẽple, whoſe magnificent Court, with rare deuiſing of the Godes themſelues, brought ſuch admiration to heapes of ruder number, that although I might ſee it, yet could I not approch it by the length of Strabos kenning, when frõ farre he ſaw the naue of Puny. And therein I thought me in Tantalus paine, to ſwim in ſo ſweet dewes on euerie ſide, yet not able once to aſſay therof. L. I haue heard you aptly deſcrie this horſe, wherin I commend your compendious inſtruction. And by the

way you touched a Prince, a ſouldier of Pallas, whoſe honour yee ſeeme much to allowe. I pray you therefore, ſeeing our talke tendeth to honour, let vs not omitte the worthineſſe of ſuch a perſon, who as it ſeemeth deſerueth fame, euen by nature to ſhewe foorth his praiſe. Therfore let me vnderſtand at length what ye ment therin. ℭ. If you wil attend I will as my memorie ſerueth, vtter as I can the man that I meane: and ſhewe you what I ſaw in his court touching Armes, and martiall prowes (as thinges whereto I tooke beſt regard & meeteſt for my faculty) Other matters which happened for ſolace of mind, by helpe of all the liberall Sciences flowing ſo abundantly, as it ſeemed in deede, the Muſes had their abiding, I will paſſe ouer for lacke of skill to vtter the excellencie thereof, to ſuch as ſleepe in Pernaſſes hill, & haue taſted of Helicon, or drunk with Heſiodus flowing eloquence, to ſet forth the praiſe according to the worthineſſe: and will returne to that I began with armes, a matter meter for a ſouldier. After I had traueiled through the Eaſt part of th'unknowen world, to vnderſtand of deedes of armes, & ſo arriuing in the faire riuer of Thames, I lãded within halfe a leage frõ the city of London, which was (as I coniecture) in December laſt. And drawing neere the citie, ſodenly hard the ſhot of double cãnons in ſo great a nũber, & ſo terrible that it darkened the whole aire, wherwith although I was in my natiue coũtrie: yet ſtoode I amazed, not knowing what it mẽt. Thus as I abode in diſpaire either to returne or cõtinue my former

purpoſe

purpoſe, I chaunced to ſee comming towardes me an honeſt Citizen, clothed in long garmẽt, keping the high way, ſeming to walke for his recreation, which pronoſticated rather peace then perill. Of whom I demaunded the cauſe of this great ſhot, who frendly anſwered, It is quoth he warning ſhot to th'officers of the conſtable Marſhall of the Inner Tẽple, to prepare to dinner. Why (ſaid I) what is he of that eſtate, that ſeeketh not other meanes to warne his officers, then with ſuch terrible ſhot in ſo peaceable a countrey. Marry (ſaith he) he vttereth himſelfe the better to be that officer, whoſe name he beareth, I then demanded what prouince did he gouerne that needeth ſuch an officer. Hee anſwered me, the prouince was not great in quantitie, but ancient in true nobilitie. A place ſaide he priuileged by the moſt excellent Princes, the high gouernour of the whole land, wherin are the ſtore of Gentilmẽ of the whole Realme, that repaire thither to learne to rule, and obey by lawe, to yeelde their fleece to their Prince and common weale, as alſo to vſe all other exerciſes of bodie and minde whereunto nature moſt aptly ſerueth, to adorne by ſpeaking, coũtenance, geſture, & vſe of apparel, the perſon of a Gentleman, wherby amitie is obtained & continued, that gentlemẽ of al countries in their young yeares, noriſhed together in one place, with ſuch comely order, and daily conference are knit by cõtinual acquaintance in ſuch vnitie of mindes and manners, as lightly neuer after is ſeuered: then which is nothing more profitable to the common

weale,

weale. And after he had told me thus much of honor of the place, I cõmended in mine own conceit the pollicie of the gouernour, which seemed to vtter in it selfe, the foundation of a good common weale. For that the best of their people from tender yeares trayned vp in precepts of Iustice, it could not chose, but yeelde forth a profitable people, to a wise cõmon weale. Wherefore I determined with my selfe to make proofe of that I heard by reporte. The next day I thought for my pastime to walke to this temple, and entering in at the gates, I found the building nothing costly: but many comly gentlemen of face & person, and therto very courteous saw I passe too & fro: so as it seemed a Princes port to be at hande. And passing forward, entered into a Church of auncient building, wherein were many monumentes of noble personnages armed in knightly habite, with their cotes depainted in auncient shieldes, whereat I tooke pleasure to behold. This gasing as one bereft with the rare sight, There came vnto me an Herehaught, by name Palaphilos, a King of armes, who courteously saluted mee saying, for that I was a stranger, & seeming by my demeanour a louer of honour, I was his geste of right. Whose courtesie (as reason was) I obeyed answering, I was at his commandement. Then saith he, ye shall go to mine owne lodging, here within the pallace, where we will haue such cheare as the time & countrey will yeeld vs, where I assure you, I was so entertayned, as no where met I with better cheare or company. And after we had thus wel reposed vs, in conuenient time, he ledd me into his

office

office of Armes. The keeper thereof was his Calligate knight named Diligence, where lay comly couched bookes of auncient geastes, deedes of honor, Chronicles of countries and histories of sundrie sorts. There were also the orders of Coronations, Creations, Dubbings, Musteringes, Campinges with peacefull Progresses, weddings, and Christenings, Orders of Robes Royall, and honourable Triumphes and Morninges, curiously hanged, and decked with mappes of sundry Countries, describing their scituations and commodities. About the rest, was a valence, where were Escocheons of the honorable estates now liuing within his Prouince. Within all these sate his pursuant Truftie, and his messenger Swift, studiously keeping those monumentes from wormie wemes. And further within, there was a separate roome for his priuate studie, wherein sate his Herehaught Marshall, and afore him laye foure legers of huge volumme, all of single cotes. And vppon shelues rounde about, were couched his seuen yeares visitations, vpon a side borde laye straight Pedegrees ascending, and Genealogies discending, and Ramous. And vpon the valence of that studie, were Scocheons of vnperite bearing. Also within a presse, closely kept, laye diuerse reuersed cotes. And on his right hande stoode a faire Armour, which at a triumph, by misfortune fell into the fielde. And on the lefte hande, the barding of a good steede, also a sworde with a Gauntlet, all these (quoth he) be not yet redeemed. And after he had thus shewed me the order of his studie, hee leddo me towardes

the

the pallace of his prince, to passe the time with pleasure, and by the waie began to tell me a tale, the effect whereof I will recite. A gentleman (quod hee) named Desire, walking for his pastance in the faire fieldes, beholding the beautifull shapes of dame natures deckinges, suddenlie felt the aire of pleasant Eolus, the breth of Fame, who sweethe recounted to him dame beauties gifts, which doone, as he suddenlie came, so likewise vanished vnknowne, Whet at the gentleman not a little maruailed. In whiche amaze (Gouernance) him saluted saieng, be not agast, for I Gouernance shall be your shield, and euen yonder commeth Grace, who also will be your protector. Wherwith Grace likwise him embraced: I thanke you both (saith the gentleman) I was som what astonied at the suddaine comming, and return of Eolus, till comforted by Gouernance. And I reioyce my so happy chance to meete you heere, whō so long I desired to see. Wel, saith Gouernāce, seeing we are so well mette, wee will this faire day (wherein Phebus shewed himselfe) walke for our recreation to the tower of doctrine: whether when they came, comly Countenance the portres friendly thē saluted, & required them to passe in, taking Gouernance by the hand, and conueied them to the artes liberall, where dame Congruitie receiued Desire, with his cōpanions: & them instructed in al th'orders of their house. And after a time they had thus abiden there, Desire chāced to espy dame Beautie passing to & fro in the tower of Solace, whom he earnestly beholding, praised much her comly shape

and

and wished hir companie, minding to preasse foorth into hir presence, and readie to enter in at the dore, Danger, depainted his blushing face and woulde not suffer him to approch, wherewith he receiued griefe. For remedy herein he made suite to Counsell, declaring that with beholding beautie, he was entrapped vnwares. And desirous to acquaint himselfe with hir qualities, he thought to offer her hys seruice. But thrust back by danger durst not attempt his sute. Counsell bade him not dispaire, thoughe daintie danger and froward fortune, had giuen him repulse. The meanes herein (saith he) to spye them is to acquaint your selfe with wisdome, whose sway is such in this court, that daintie danger, with hir pewmate Fortune, dare not appeare in his presence for he lifteth aloft such as to him seemeth good, and treadeth downe their darlinges like weaklinges, void of any refuge. Therefore, who so will pleasure win, let him with wisdome first begin: and then no doubt your lady wil pittie your plaint. And the rather, when she seeth that by diligence, you seeke to obtaine hir seruice. For harde is the heart, that loue percerh not. Let Troylus be to you herein a mirror, howe ofte he languished wrapte in Venus bandes, yet time obtained loue of the vntrue Cresside. And after sorow, hee eftsoones obtained ioye. See also Ponthus that loued Sidone, with what carefull trauaile, and vnquiet rest the vnhappy corpes was tormoiled, with a restles heade, til Time obtayned her grace to graunte him fauour, whoe after rested in great

great felicitie, Examples, a thousande more may be founde herein. Wherefore leaue off this ruth, and seeke to liue by hope, till time may prepare the blind boy to pearse her tender heart, and force her to yeelde to Natures hest, Then shall ye see the glyding lookes steale foorth and shewe themselues the messengers of loue, whose sugred vapors knitteth Venus consent. And after the sighes doth ease the melting heart. Wherefore sorrow no more, for surely Oportunitie and Time, ouerthroweth strongest Towers. And thinke you then, the seely womā may resist? No no (quoth he) therefore proceede, Time will espie when Nature shall preuaile. Alas (quoth this Gent.) shee is besides all ornamentes of Nature, of noble parentage, rich in possessions, and large of dominion. I doubt therefore Disdaine with scornefull lookes. What though, quoth Counsell, withdrawe not yet your suit, for he that spareth to speake, spareth to speede. Yeeld not although shee say nay. The womanly gwise is euermore to delay. But none so strong, that is inuincible. And then Counsell entering into the closet of Secrecie, tooke his leaue, bidding him proceed. And thus after hee had well disgested Counselles aduice, he went to the house of Chiualry, where he was lett in by the porter Strength, and embraced of youth and pleasure, who accompanied him through the hall of auncient foundation. And so into presence Chamber, richly arrayed and tappesed with Arras curiously wrought, containing the siege of Thebes, where sate knightes passing the time at Chesse, there were Philoso-

phers and Astronomers whoe droue the day awaie with their studious games. And in the middest vnder a rich cloth of antient and sumptuous work, sate chaired, Honour. To whom the gentleman humblie him inclined, shewing his long desire to see his Maiestie. Who welcomed him. And after enquirie made of his further behauior, wisedome, magnanimitie and fortitude, recounted to Honor, the good report of this desirous gentleman, and what perilles he had assaied to attaine to his presence. In recompence whereof, Honor commanded duc Defart, to dub him knight of the fyelde. Audacitie bare hys helme, Courage the breast plate, Speede helde his spurres, and Truth gaue him the charge: which don accompanied by Curtesie, & his brother Nurture he passed foorth to the pallace of comfort, where he met Fellowship of knighthod, with Perseuerance. There was he armed with hardines, wherewith he vanquished the serpent with nyne heades, whereon were carractered the nine seuerall names. Dissimulation, Delaye, Shame, Misreporte, Discomfort, Variaunce, Enuie, Detraction, and Doubleneese, enimies to knighthood, And then he sacrificed in my princes Temple to the goddesse Pallas, who to continue his honour, ioyned him in mariage with ladie Beautie, and satisfied his desire, with whom after he had continued in long ioyful lyfe, he was arrested by crooked age, and driuen for the assurance of his forthcomming, to finde surety, Policie and Auarice. And anon after was summoned by Death, to appeere at a day appointed in the cham-

ber of Felicitie, there to render account of the charge committed to his rule liuing. Fame, with her ſeruant Memorie, were appointed to heare the account, and ingroſſe the bookes therof. And finally write vppe his Epitaph for his diſcharge, in memorie of his true honor. And after this order finiſhed in the Chamber of Felicitie, There appeareth forworne Time, in darke ſhape with faſhion as I ſhall ſhewe you. An old man, tall and ſtrong of perſon, hauing long winges, and couered ouer all with Swallow fethers. In his right hand a brenning fire, In his left hande, an Horologe, a Sworde ſurelye gerte. His legges were in bright armour, & he was marked with ſeuen Planettes in this wiſe. On the hinder part of his head, was Saturne: on his forehead, Iupiter: in his mouth, Mars: in his right wing, Sol: on his left wing, Mercury: at his breaſt was Venus, and aboue his waſte was horned Diana in the wane. This diſguiſed ſhape fell at diſcord with Fame, rebuking her preſumption, in that ſhe ſaide, her prayſe ſhould be for euer, ſaying he would not only deface all her honor, but all things on earth. And whileſt he ſtoode in this boaſting, came Eternitie, apparailed in white veſture with a triple Emperiall Diademe, and ſayde to him: Firſt the high God made heauen his owne dwelling place (although his power is euery where) and there is Eternitie, where Time may not abide, but is carried alwaies towards his own end. And as my maker had no beginning, ſo ſhal I neuer haue endig. All other things periſh, and looſe their memory, I

alone Eternitie, am inuincible. And he that loueth God, dooth his wil, as a knight vanquiſhing the diuell, the world, and the fleſh. Whoſe vertue ſhall liue with me Eternitie, in ſight of the higheſt.

And as this tale ended: there happened ſuch noiſe of ſhotte, as if it had beene at the battrie of Bulloine, wherat I maruailed, thinking my ſelfe, not in ſafetie. Feare not, quoth Palaphilos, for it is the maiſter of the ordinance, that ſcowreth his ſhot to try their leuel, to be in redines when the prince ſhal command Wel, quod I, it is wel foreſeene, in peace to prouide for warre. Thus talking we entered the princes hal, where anon wee heard the noiſe of drum and fyfe. What meaneth this drumme ſaid I. Quod he, this is to warn gentlemen of houſhold to repaire to the dreſſer, wherefore come on with me; and yee ſhall ſtand where ye may beſt ſee the hall ſerued. And ſo from thence brought me into a long gallarie, that ſtreteheth it ſelfe alongeſt the hall, neere the Princes Table. Where I ſaw the prince ſet, a man of tall perſonage, of mannelye countenance, ſomewhat browne of viſage, ſtrongelie featured, and thereto comelie proportioned in all lineamentes of bodye At the neather end of the ſame Table, were placed the ambaſſadors of diuers princes. Before him ſtood the caruer, Sewer and Cup-bearer, with great number of gentlemenne wayters attending his perſon. The Vſhers making place to ſtraungers of ſundrye regions that came to behold th onour of this mighty captaine. After the placing of theſe honorable geſts The lordes Steward, Treaſorer, and keeper of Pallas

ſeale,

ſeale, with diuers honorable perſonages of that nobilitie, were placed at a ſide table neere adioyning the prince on the right hand. And at another table on the left ſide were placed the treaſorer of the houſhold, ſecretarie, the princes ſergeant of law, the iiii Maſters of the Reuelles, The king of Armes, The deane of the Chapell, and diuers gentlemen Pentioners to furniſh the ſame. At another table on the other ſide, were ſet the maiſter of the game, and his chiefe ranger, Maiſters of houſhold, clerkes of the Greene cloth and checke, with diuers other ſtraungers to furniſh the ſame. On the other ſide againſte them began the table, the lieutenant of the Tower, accompanied with diuers captaines of footbandes and ſhot. At the neather ende of the hall began the table, The high butler, and Panter, Clerkes of the kitchin, maiſter Cooke of the priuie kitchen, furniſhed throughout with the ſouldiours and Guard of the Prince. All which with number of inferior officers placed & ſerued in the hall, beſides the great reſort of ſtrangers I ſpare to write. The Prince ſo ſerued with tender meats, ſweet fruites and daintie delicates, confectioned with curious Cookerie: as it ſeemed woonder, a world to ſerue the prouiſion. And at euerie courſe, the Trompettes blewe the couragious blaſte of deadlye warre, with noiſe of drumme and fyfe, with the ſweet harmony of Violens, ſhakbuts, recorders, and cornettes, with other inſtruments of muſicke, as it ſeemed Apolloes harpe had tewned their ſtroke. Thus the hall was ſerued after moſte auncient order of the Ilande, in

commendation whereof I say, I haue also seene the seruice of great princes, in solempn seasons & times of triumph, yet the order hereof was not inferior to any. But to proceed, this herehaught Pallaphilos, euen before the second course came in stading at the high table, said in this manner. The mightie Pallaphilos prince of Sophie, high constable Marshall of the knights Temples, Patrone of the honorable order of Pegasus and therewith crieth a largesse. The prince praising the Herehaught, bountifully rewarded him with a chaine to the value of an hundreth talents. I assure you I languish for lack of cunning ripolic to vtter that I saw so orderlie handled, apperteining to seruice. Wherefore I cease and return to my purpose. The supper ended and tables taken vp The high constable rose, and a while stoode vnder the place of honour, where his achieuement was beautifully embrodered, and deuised of sundrye matters with the ambassadors of forren nations, as he thought good: Till Pallaphilos, king of Armes came in, his Herehaught, marshall, and pursuant before him, and after followed his messenger and Caligate knight, who putting off his coronel made his humble obeisance to the prince, by whome hee was commanded to draw neere and vnderstand his pleasure, Saieng to him in few words to this effect. Pallaphilos, seeing it hath pleased the high Pallas to thinke me to demerite the office of this place, and thereto this night past, vouchsafed to descend from heauens to increase my further honour, by creating mee knighte of her order of Pegasus, as also com-

maunding me to ioyne in the same societie, suche valiant Gentlemē throughout her prouince, whose liuing honour hath beste deserued the same, the choyse whereof most aptly belongeth to your skill (being the watchman of their dooinges and register of their desertes) I will ye chose as wel through out our whole armies (as elsewhere) of such speciall gentlemen, as the goddes hath appointed the number of xxiiij. and the names of them present vs, commaunding also those chosen persons, t'appeare in our presence in knightly habite, that with conueniencie wee may proceede in our purpose. This done, Palaphilos obeying his Princes commaundement departed. And after a while returned accompanied with xxiiij. valiaunt Knightes all apparelled in long white vestures, with eche man a Scarfe of Pallas colours, and them presented with their names to the Prince. who allowed well his choyse, and commaunded him to do his office: who after his duetie to the Prince, bowed towardes these woorthy personages, standing euery man in his auncientie, as he had borne armes in the fielde, and began to shewe his Princes pleasure with thonour of the order much to this effect. If valiant: the action of vertues deedes, Achilles power in fielde, or Phirrus policie in Camp, or Scipios fortune in manly Conqueste, deserue statues of perpetuall memorie: Then you whose force fortune followeth, whose prowes spreds abrod, whose conquests great, filleth the world with admiration, deserue to be crowned with renown.

That by pollitique gouernement, and long tryed skill, haue happily atcheiued, that by others was attempted. Like the enheritors of those aunceſtours, who for the common ſtate, neither ſpared labour, loſſe of libertie nor life, and all in aduauncement of the ſame, whoſe bodies, although now dead, yet their vertue liues aloſte, to the honour of you their poſteritie. And as we ſee the forworne ſtock claſping the young and happy graft, cloſeth his ſhaken riftes, and is reuiued as young againe: So you, as blowing buddes of perfecte roote, whoſe vertues keepe moyſt the olde honour purſue the tried ſteppes of ſo good beginning, and haue attayned (to your great honour) in time to bring foorth, ſo happie gouernement as wee nowe beholde with admiration: ſo placed in tippe of high eſtate, as Pallas had couched the corner ſtone, which cannot ſwerue, if courage linked with loyaltie, fayle not to ſupporte. Which if it happen as the goddes forbidde, the honour gained with loſſe of ſo many friendes, bloud of mighty enemies, deſtruction of ſo many riche regions, fertyle ſoyles, populous Citties, heaped togeather in ſo many yeares, ſhall in a moment turne your conqueſt to perpetuall infamie, with ruine of the whole. For that ſtate is well gained, which honor continueth. The Prince well weighing this worke, ſo great, ſo newe, obtayned with ſo many perilles, euen tempered with bloud of ſo many enemies, cannot aſſure it ſelfe with many friendes, Neither long abide without that vnitie, wherein it had his being, hath therfore choſen by oracle diuine, a Sonet of Pallas knights,

aunſwe-

aunſwering her nature & condition, whereas ſhe is daughter to mighty Ioue, nothing inferiour to her father, ſo policie to her is proper: That the rather theſe naturall powers (armed wiſedome) working in you her knights, Ye may like ſouldiers of ſo mighty a patroneſſe, continue and aduaunce the glorie alreadie gayned: which brought to ripeneſſe, you ſhall be partakers of the fruite heerein, with one yoke to leade foorth, and liue in one conſent, not as ſlaues, ouerwhelmed with the drunken dregs of ſlouth: Neither as ſubiectes to greedie gaine, but as free borne, of noble mindes (vnſpotted in filthe of this vaine life) preaſe on as companions in armes. That he of you, and you of him, being ſeuerall members, may create and conioyne one vnſeparable bodie, as the whole may ſupport the partes, eche parte ſeruing his place to vpholde the whole. For thinges deuided carrie their onelye ſtrength, which being together, double their enduring. This vnion a knot indiſſoluble, lynked with your conſentes in ſo honorable a fellowſhip is a ſure ſhielde to this eſtate, againſt all throwes of Fortune. This vnion perfectly rooted, may ſo throughly woorke with euery of you, as with the fathers Patrimonie, the ſame maye deſcende to the poſteritie. So as your loyaltie lynked with fidelitie to this eſtate and honour, maye ſeeme to haue none ende. This perfected: the reſt of the building muſt needes become inuincible. To the well framing whereof, yee are coupled in amitie thentrye, and harborough of high honour. And as heretofore, thoſe workes of Nature, haue

well

well declared you, fraught with noble mindes: so hope I hereby, ye will nothing decline from auncient fame, neither become forgetfull of so great a benefite, nor as forewearied fouldiers, betake you to careleſſe reſte: but rather followe Fortunes enſigne with offered occaſion, to preferre your common wealth. Conſidering that valiant courages ſuffer no perill vnattempted to encreaſe their double honor, that whē the body is dead, the fame yet liueth with Gods, the only puffe of whoſe prais kindled the heart of Nynus to eſtabliſh Thaſſirian Monarchie, Arbactus to tranſlate the fame to the Medes, Cyrus, to the Perſians, Great Alexander, to ſhoulder it to the Macedonians. And laſtly ſtirred the Romaine courages, whoſe name thundered Rome, to the terror of the worlde: to daunt thoſe mighty nations, & forced them to yeelde their conqueſts, roome, & honor. So in all times and ages, & amongeſt all Nations, prowes preuailed, and policy ruled with high honour in triumphe. And the noble minde whoſe reſtles head feeleth no trauaile ſeeketh to attaine fame, the reward of glory & conqueſt: wherefore hauing preſently a Prince, a guide to your well doing, a Patron of true nobilitie, no leſſe skilfull in Marciall feates, then readie with armed handes in your defence and honour, whoſe magnificence, this enriched Eſcocheon, authorized by trouthand men of my skill, doth ſufficiently declare. Although to the woorthines I cannot ſhewe foorth the excellency thereof, yet in diſcharging my ductie to armes, I will ſeeke what may be found

found, following the plaine paths of the berer. And as hereynto, I am not ignorant of the diuers kinde of emblazure, with their distinctions vsed in Heroicall discipline, some by colour and mettal, stones of vertue, as by the heauens themselues, so meane I not to handle the baser manners. But rather following the excellencie of the person (whose honour I haue in hand) vse the emblazure thereof by heauens fittest for the cote of so noble a prince, and leaue the inferior sorts, as meet for meaner personages. And thus much said in effect, he shewed the achieument with his rod, and proceeded to the emblazure of the whole cote, briefly expressing the particuler causes of bearing euery part thereof.

The high and mighty Constable beareth Mars, a chiefe indented two barres Sol, on a scocheon of prtence, Ioue, and twoe Flasques, Sol, a Dragon Mars, an Egle Saturne, vnder one emperiall crown, al within a coller accideled, deuided with double p.p. endorsed with a Tablet of the order of Pegasus. The Targe of the highest goddesse Pallas, of Christaline colour, set on a Torce, Luna and Ioue, mantelled Saphier, doubled pearle. Al which assisted are by the strong Hercules, and skilfull Atlas. And then began hee to shewe the causes of bearing of euerye peece, as he emblazed them.

This first part of the shyelde, vttereth vnto you, the beholders, that by the Gewly fyeld, with chiefe, and Barres, Or, is sygnified the furious and Armed Mars, whose glowing heate, thirst bloudye reuenge. Yet herein such power, not wholye rulinge,

Barred

barred by pleasaunt Sol, whose countenance carryeth mirth, and light bringeth ioy, to the face of the whole earth, whose nourishing heats suppresse the cruell colds of dame Iunos cloudie aire, enimye to all buds and plants, that in time they maye yeelde ripenes to mans relicfe. Resembled is to the condition of this prince, that as he is fierce and fierie Mars, armed with Targe and sword, to oppresse Tyrannie and Gorgon nations, the enimies of vertue, and quiet gouernment: so likewise by bloudie punishment, to teare the bowels of their rooting lusts, and quench his hot desire, whose cursed members so dissevered, bringeth ioy to the iuste, and peace to the whole bodie, that each may duelie yeeld to the common head. Also by Sol, is further signified his exceeding bountie, rewarding with honour the deserving Capitaine, as further declareth his line, and progenie, taking root from Ioue, by lineall discent. Heire to Proculus, son of Cadmus, son of Phormio son of Nomos, lineal heire to Perseus, captaine and brother to Pallas, conqueror of the fowle Gorgon, son of his father, the high God Iupiter, begotten of Danae, inheritres to his daughter Pallas, ingedred of his owne braine. Who, as he is descended from these, by naturall procreation, so their proper titles, patrimonye and fortune, he in the dooth possesse, wherein descending from the first root, to his owne name, I will recite euery seuerall title, agreeable to euerie seuerall name after the nature, and chance of their liues. And so in order of discent, ioyne them togither in forme of a stile, wherein ye shal perceue

bound our

our prince the verie heire of true nobilitie by naturall procreation.

Iubiter Solus ſumma felicitas. Pallas Sapiencia & Fortitudo. Perſeus: Politia & magnanimitas, Nomos: Racio & Iuſticia. Phormio: Patientia & labor. Cadmus: Exilium & aduerſa victoria. Proculus induſtria & Fortuna. Palaphilos: virtus & ſcientia.

All which naming Pallaphilos and ſo aſcending vp wards maketh this ſtile & title of your prince. The louer of wiſedome, leader of fortune, victor to wauering chance which patience directeth with ruled lawe, Till preuailing pollicie ſet on by courage geueth the ouerthrow to tyrannie, placing wiſedome to ſubdue chance, and gouerne all in all. And as in the ſhield, the azured field is reſembled to the mighty Ioue, whoſe excellencie by nature is compared to the cleere firmament, being of it ſelfe the moſte pure worke of the almightie, ſupporting the ſhining planets with all the orderly motions thereof, ſo it ſheweth the peereleſſe prince his orderlye mouing with prouident pollicie & ſinguler iuſtice, the pure image of Pallas kingdome. And as in the Azured heauen, Dan-phebus hath his beeing: that riſing in the Eaſt, throweth his reflections againſt the Weſt, and giueth lighte throughout that whole that our dimme ſights might behold the woonderfull work of the workman: So in this ſimple ſhield, the flaſquet gold, yeeldeth foorth in the puritie of the azured fyeld therein conteined. Signifyeng the ſhining prowes raigning in the bearer, whoſe acts by armes make cleer th'excellency of the perſon, ioyfull to the beholders. And the fyery Dragon with Eagle Sable

nowed

nowed vnder a crowne imperiall, the one chiefely ruling, foreth in loftie Skies, the other of more vnweldy ſubſtance abideth amongeſt men, fierce and terrible, whoſe one eare faſt clapped to the earth and taile ſtopping the other, withſtandeth the enchaunters drift, well diſcloſeth his ſubtile nature, are yet thought two mightie contraries here made one: reſembled to the crowned (Pallas) chiefe gouernor vnder the higheſt firmament, and loweſt earth, rulinge all contraries by one power, wiſedome withdrawing ech force by mutuall accord, to ſerue place with their petuliar property for mans reliefe and want. The enuironed order of Pegaſus pendant vppon a coller accideled, deuided with P P. endorſed declareth compaſſing foreſight, conſtant in loue of wiſedome, whoſe name vttereth his nature by P P. endorſed, Palaphilos patron of Pegaſus: which is to ſay wiſedom, the welſpring of fame, agreeing with his word, Volat alta ad Sidera virtus. And the Targe of the mighty Pallas of Chriſtaline colour, ſet on a Torce Luna, and Ioue manteled ſapheir, dubled Perle, ſignifieth that this targe of the celeſtial goddes, ſheweth thinceſtious life & filthy act committed by Meduſa daughter to King Phorcius, who ſpared not a publique place for holy rites. Ye the ſacred Temple of Minerua to practiſe her filthy luſt, with that ſame godde Neptune, wherof as ſhe openly fled the diſcipline of womanly ſhamfaſtnes, ſhe was by the godes decree for hir ſo foule a fault, bereft of all dame Bewties ſhape, with euery comely ornament of Natures decking. The glyding eye framed to fancies amorous luſt,

turned

turned was to wan and deadlie beholding. And for those golden and crisped lockes, rose sowle and hideous Serpents, the worst of wayward Aspes. Thus euerie seemelie gifte transformed into loathsome annoiance, of a beautifull Queene, is made a beastlie monster, horrible to mankinde, a mirror for Venus minions. So the darke fences of that Gorgon ladie, whileſt wondering at the monster of hir own shape, that she beheld in the shining shielde of her enimie, was suddenlie bereft of al those her woonted witchings. And now not able to alter the present enimie, into hir crooked forme after the woonted manner, stood thus amazed, till seuered was hir ouglie heade borne in Pallas targe, from the carion body to pay the debt of her deserued trespasse. This sheweth to you a Prince, a patron of vertue, the very knight of Pallas. Whose zealous affection preserueth religion: whose chaste disposition, defendeth places consecrate to godds from fylthie prophanation. And the offenders therein, with destruction of themselues, as monsters of nature, hee plagueth with perpetuall infamie: whose dispatche giueth place to vertue, raising fame to the glorye of Honour prepared for euer. And as the Torse is by nature wreathed with pure coulours of wise Ioue and Pale Luna, Manteled of the firste, dubled of the seconde, so it vttereth the naturall hastie behauiour of the bearer, neyther aboundinge in hote desire neither oppressed with quamie colde, apt to vnweldy sloth. But with interchangable gouernement of ech dispositiō, supressing the growing pride of both

Who

who is found of modeſt behauiour appareled with Mantell of Secrecy and Counſell, by Pallas helpe, to him a naturall garmente. All which by Atlas and Hercules, the one for knowledge in the heauens, the other for his xij. monſtrous labours, to the profite of mankinde, are ſaide to ſuſtaine the worlde vpon their ſhoulders, vttering to vs hereby the further ptoperties of Pallas ſouldiour to bee skilfull in knowledge, and able to abide the trauels of the earth. So haue you her Knightes, an armed Mars, A champion pollitique in fielde to fight, or at home to defende, An ordered Iuſticer without reſpecte. Merciſull to the meeke, enemie to monſtrous tyrannie, bountifull to the vertuous, and clothed with ſecrecie and Counſell, the chiefe Dominatour in earth and skies. Who ſo ruleth the whole as no parte may fall, agreeing with his deuiſe, whoſe vertue ſhineth by fame in the houſe of honour. Such a Prince your companion in order, is no where found. So mighty Mars doth gouerne you as the goldē Sphere hath not diſcloſed, whoſe wiſedome leadeth Salomon, whoſe conqueſtes excell Alexander, whoſe labours to Hercules are nothing inferiour: whoſe power yoaketh the mightie and maketh free the bound, to whoſe gouernement euery eſtate offereth vnrequired their obedience. All which time hath tryed, aud your eyes haue made true, wherein the duetie of mine office vrgeth me not to be ſilent, eſpecially being of Pallas faction, An auncient ſouldiour, preferred by skill to office of armes, whoſe countenance carrieth with it authoritie to iudge of Nobilitie,

and

and actes marciall tending to honour. So holden in the first age, as reuerenced by Libian fathers, honoured by great Alexander, supported by Octauian the Emperour, crowned by Charles the greate, and confirmed by lawe of Nations registers of troth: whose dutie is in battaile to iudge without corruption, to attribute without regarde, to continue to posteritie, and preferre to fame the victorious deserued honour: wherefore the fowles in the aire, beastes in earth, fish in seas, with all dame Natures motion witnesse Pallas wisedome, And bidd me pronounce the honour of this estate with glory and fame perpetually to endure. Approche ye therefore, approch ye noble gentlemen, who serue so mightie a patronesse, with so worthy a captaine in so high a fellowshippe. And receiue the gwerdon of your trauaile, the honour now offered: that your liuing fame may neuer perishe, till couching cowardise by shamefull flight, and raging vice, by deadly dent, are forced to fly the face of the whole earth. Then your vertue shall pricke forth Pegasus to liue aloft with Eterne felicitie, who ruleth all in all. Thus his perswasion ended, they were called forth one by one according to their auncienty, and vpon euery one attended seuen knightes that beare the peeces of his Armour. And kneeling in open sight was by the Herehaught, armed with the helme of Fortitude, who bad him manly to abide by wisdome, the blustring blastes of swelling Enuy, and froward fortune. Then was he likewise armed with the brestplate of Courage, that willingly he should pursue vice, fearing no perill, being armed with

vertue. After to him was deliuered the Targe of Pallas for his defence, manfully to inuade, or politiquely to defende. Then was hee girte with the fworde of Iuſtice, to meaſure by deſerte, and cut ſhorte the monſtrous head of growing Pride. Then were deliuered to him the ſpurres of Speede, to pricke therewith the horſe of Fame. Then was he couered with the Mantell of Pallas triple colours, Argent, Or, and Purpure: that by ſimple trouth, ſecrete counſell, and good aduiſe to forecaſt ere he attempt, and then by ſpeede to proſecute with effect. Then laſtly was put about his necke, the coller of Pallas order, with pendant Pegaſus, to linke together with louing conſent, his armed defence. That ſo by Pegaſus, he might to Honour mount, a place for a vertuous Conquerour. And for better aſſuraunce heereof, Trouth helde the fworde, whileſt he was fworne by the croſſe thereof, which was thus.

Wiſedome the guide of armed ſtrength,
Vp-raiſe your knightly name:
By force of prowes hawt, to clymb
the lofty tower of Fame:
Aduance your honours by your deedes,
to liue for euermore,
As Pallas knightes, by Pallas helpe,
Pallas ſerue ye therefore.

And this ended, the high Conſtable dubbeth him with fworde, bidding him ariſe knight, by liuinge vertue. All which obſeruances finiſhed, Pallaphilos biddeth them go offer to Pallas, the firſt fruites of their gotten vertues, giuing thankes to the goddeſſe with ſacrifice. And ſo they departed towards

the

the Temple in ſuch order as they came, ſauing accompanied with two noble men, to euery of them. And before them were all ſoundes of Mars his muſicke and officers of armes in their order, their ſacrifice done, they returned in like ſorte to Palaphilos hall, where they prepared prices of honour for Tilt, Turney, and ſuch knightly paſtime. And after for their ſolace, they masked with Bewties dames, with ſuch heauenly armony, as if Apollo and Orpheus had ſhewed their cunning. At length the high Conſtable departed the hall, Anon after, the ſquires for the bodie prepared to reſt. And the Vſhers commaunded to auoide, and ſo I departed to Palaphilos lodging, where I lackt no entertainment. L. Sir, I thanke you for this good report, ſo well diſcloſed, as me thought, when you were telling, I ſaw the thinges doing, wherein I commend your memory that ſeemeth not to omit any thing, but rather vttering worde by worde as they were done. G. You knowe it belongeth to the office of armes, to make true reportes (eſpecially in matters of high honour) leaſt by corruption hee defaceth thinges well done, and thereby giues occaſion to reſtleſſe Enuy to ſpew her poyſon to Honours blemiſh, which I aſſure you ſhould be to his great rebuke, for an Herehaught muſt attend with Linceus eyes in driftes of Princes doinges, wherfore I vſe to note in tables, ſuch things as I heare and ſee them do, and in ſuch order, as I will be ſure to omit none. L. Sir, it doth ſo appeare. And ſorry I am that latter time hath wrought no newer matter that we likewiſe might ſpende a longer time in report thereof.

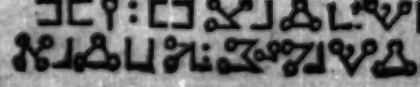
G. Why, are yee not yet satisfied with matters of honour? L. No surely, my desire is more, nowe then when you first beganne. G. Well then, I will some other time when leasure may serue vs both, runne ouer one peece more that yet I haue in store. L. Marry sir, no time better then euen now, for I can well attend it. G. No soft, you must thinke all shrewes at home be not a sleepe, wherefore I will hye me hence. The day passeth on, the meat burneth, my wife chideth, and except I haste me home I may chaunce to haue Socrates showre. L. Marry God defende. G. Nay, I would it were past, for (they saye) after a storme commeth a calme.

L. In good faith ye halfe discourage me to link my selfe with such a clogge, least when I would be fartheste off, I should find it about my head. G. Well try when you will, and you shall finde a shrew or a sheepe, & therefore while time now serueth no better to vtter the reste I haue to say, I will leaue vntill my returne. L. With most heartie thankes for this my last farwel, I wish you wel to fare, & also to haue as much of euery one, as shall haue enstructions by this my lerning. G. It is ynough, God be with you. Now (Golightly) the purceuant is gone. I thinke surely he is likely to be cunning, if he meete with a good Herehaught, which he is not like to doe if he sayle with a southeast winde into Flaunders. For as Diogenes calleth a rich man without learning a sheepe with a golden fleese: so are they but countenanced by their gay cotes: such he ment as serued the place that haue not the cunning to adde or subtract, but if he cõe where cunning is, he wil take his

part.

part. For he hath vſed three things that maketh the ſcholler better learned then his maiſter. As, often to demand queſtions, to keepe them well in memory, and to teach them againe to other.

Gentlemen, now ſith the purſeuant is gone, I wil ſhew you the figure of an herehaught in haſt, in his apt apparell: ſuch one as king Edwarde the thirde made, for bringing him good newes from Britaine to Douer. By which fygure you ſhall perceiue, that Herehaughts may haue all honourable ſhiftes, that poſſiblie may ſerue thereto, As in my time and of late yeeres, I ſaw an herehaught for lacke of the Q. cote of armes, take two trumpet banners and laced them togither, and ſo ſerued. I count him better herehaught, and better apparelled, then this that ſtandeth here. And for that ſhift making, moſt wor thie to be remembred perpetuallie amongeſt Herehaughts, and to be written of in Chronicle for euer For at that time, it was as effectuall, as though hee had had the Queenes royall coate of Armes. And though this herehaught ſtande thus: account him not ſo bare of knowledge of this art, as it ſeemeth to you, he is of apparell. For he can read and well vnderſtand theſe two verſes following.



And who that can do the ſame (Golightly) ſhal become his ſcholler, vntill he haue learned as muche of him, as he hath alreadie learned heere, and take him for his ſoueraigne Maiſter. This Herehaughte is no Steganographier, his name is Panther, an herhaught to the Queene of England, and ſerueth for hir Dutchie of Normandie: which ſeigniory, al Engliſh men are bound to honour, not onelye bicauſe the moſt part of the Gentlemens auncеſtours that are now, came from thence with king William the Conquerour, and were Normanes: but for the ſweet reuenues fet from thence at diuerſe times by force of armes, which hath beene richer to Engliſh ſouldiers then the ſpoyle of the Samnites was to the Romaines, who were armed in gold and ſiluer. For in the time of king Edward the thirde, at one voyage, his ſouldiers were ſo laden with pray of arme, as they eſteemed nothing but golde, ſiluer, and Eſtrich-fethers.

The

Mo clothes were better for winters season.
That law allowth euill needs be reason.
A Herehaught in haſt muſt thus be clad,
Vntil ſuch times as mo clothes be had.

The herehaught that you ſee heere, in a chemiſe blanke, powdred and ſpotted with mullets ſable. which of the old herehaughts is termed Geratelye. He is ſhielded with one eſcocheon of England, firſt borne by the Queenes anceſtor, holy Edward king and confeſſor. And whileſt this herehaught telleth of the banner, which is gold, a Panther in his proper colour regarding: he friendly warneth the herhaught, with the words contained in the lace of the ſame banner. Wherevnto the dragon replieth, as appeareth in the ſcrole: vnto whom the herehaught anſwereth, as in the long ſquare vnder all apeareth. The herehaught thinketh himſelfe to be eueſted in a good cote of Armes, preſuming vpon the law. For Bartoll ſaith, in time of neede, a man may take hys ſhirt, and blot it full of ſpots, and that is verye good Armorie. The Panther of all other, is moſte amiableſt, for by the ſweet breath of his mouthe, and the odoriferous ſauour of his bodie, all beaſtes are drawne to him. And as the Magnete by his vertue draweth to him the ſteele: ſo doo all beaſtes follow him for the beautie of diuers goodlie colours, whereby they thinke themſelues neuer ſatysfied with the beholding thereof. And therefore they reuerence him as becommeth liege people to their ſoueraigne. Sir Iohn Froyſart writeth, that ſir Robert Knowles found in the towne of Anſer in Brytain certeine skins of this beaſt, which were valued at 5000. mottons of gold. Thus muche I thought good to ſpeake becauſe the value of this noble beaſt ſhould be only eſtemed according to his rare worth

Such

Such is the vertue likewiſe thereof, as there is no peſtilent ſauour that may breede infection in the place where the ſame is hanged. The Dragon who holdeth the bāner, wel may he be put in truſt therwith. For as all beaſtes moſt feare him: ſo tremble they at his gaſte countenance. Though hee in like manner doe feare the Panther ſo much as he fleeth from the ayre of him: yet here hee ſtandeth to his charge, giuing example to you that be Gentlemen that haue receiued the Sacrament of Knightly dignitie (for ſo hath it beene called euen ſo long after Chriſtes birth) to ſtand to vphold the banner, and maintaine the quarrell of your Queene. Learne of the black Prince, who ſayd that his enemies ſhould not finde him cloſed neither in Towne or Caſtell, but in the plaine fielde. When you therefore ſhall be victors, with ſpite doe not diſhonour any other Princes banner. Conſider in what deſpite, the Duke of Auſtrich tooke the treading of his banner vnder foote, which was of meere chance, but king Richarde the firſt, might ſay, of euill happe. Becauſe he was not onely impriſoned of his bodie long time, but it coſte him an hundreth thouſande poundes: which was, by the fraude of the Frenchmen and of the couetouſnes of th'Almaines, vnto whom Sir Iohn Froyſart ſayth, Curſed be the Almaines, for they are people without pittie or honour. So are they now not onely tamers of Princes, but ſlaughter butchers ouer ſubiectes, and kill and ſhed Chriſtian bloud for wages. Againſt whō with all enemies to the Realme, as Sir Iohn Froyſart ſaieth, let Engliſhe Archers ſhoote wholely together,

togither that those swart Rutters may be ouerthrowen both horsse and man, with al their dagges and pistoleiers. And now to proceed further. But to returne to the banner, whereof I spake, I saye vnto you, none can by order of Armes, tred vnder foot, or put to vile vse, any Christians banner: you may if occasion be giuen, erase it, and for treason reuerte the same, but not wilfullie to pollute anye signe or token of armes. Therefore gentlemen shoulde not suffer Little Iohn, or Much the millers sonne to be araied in cotes of Armes, as I haue seene some wear at Whitsontide in May-pole mirth, which haue bin pulled downe and giuen to them, by the Churchewardens of Gotham. Whoe, not onelie by a longe deliberated doubt, drowned an Eele, but by aduise of Iohn of the same towne, banished a snaile: which deed done, he was demanded of the townes men, what it was: quod Iohn, it is either somethinge or nothing. None doo more hurt to the memorie of your auncestors then such or such like of whome it greeueth me to tell of. But to returne to the Herehaught, who hath listened long while to heare the talke of Gerard and Leigh, & hath gathered theyr communication in writing: And he knoweth wel that the Art of Logike was not of one mannes doo ing. For Permenides began the same, Plato augmented to it, but Aristotle finished with a full furniture: so this Herehaught, not worthie to vnlace the buskinne of Permenides, or to hold the candel to manye herehaughtes that hee coulde name, and Gentlemen in England borne, hath begunne this

this booke of the Arte of Arts in London language and ended it in Fleeteſtreete, not at the ſigne of the dogge in the maynger, but vnder the banner of the Panther, and ſo hath put it to Fames forge the ninth houre, of the ninth daye, of the ninth moneth. Expecting nowe dayly that Plato, or one like to correct, and augment the ſame, and then after for an Ariſtotle to finiſh the worke. Further the ſame Herehaught prayeth all Gentlemen to note the ſaying of Marcus Tullius Cicero, where he biddeth them haue in minde, how farre the dignitie of mans nature: excelleth the cõdition of brute beaſts which as they are but ſignes of honour, and honorable houſes: ſo are they not ſo much to be boaſted of as the honourable bearing of them without reproch. For the ſame Tully ſaith, the maiſter of the houſe is not made woorthy by his houſe, but the houſe is honorable for the maiſters ſake. As the 4. honorable houſes of the Innes of Court, which are honored for the Gentlemens ſakes that be therein, vnto whom with reuerence I giue this my diſordered booke, with humble petition of pardon for my preſumption, as to ſuch as beſt can iudge therein. Like as Science & cunning is the only good thing of the world: ſo is ignorance the onely euill, the which is ſo diſtant from you in ſuch a number of degrees, as neuer like to come nigh you. Wherfore, as Dauid ſaith, all people may clap their hands and reioyce, that they haue ſuch good Iudges, Magiſtrats & Iuſtices, ſprõg out of theſe houſes of honor

whereby

whereby they are the more bound to pray God for your continuance: for the welth of the realme, and quietnes of the ſame. Herein I might compare your ſtate (but that you are men) vnto the heauenly Ierarches, for that you haue the three things that Ierarches haue, that is, Order, cunning, and working. In your order is office, In your cunning, readines, and in your working is ſeruice. Without order, preſumption is the work: without worke, negligence is the order: and without cunning, the worke is then reproueable, and the order is vnprofitable. And therefore as well in order, as cunning in working, euery Ierarchie followeth the conformitie, and likenes of God, who made vpon Mount Horeb, iij. the moſt ioyfulleſt hearts that euer were on earth. Him we beſeech to graunt the Queene, with the iij. eſtates of this Realme, ioyfully to behold the glorie of his countenance in heauen, with the nine orders of Angels: Therunto let euery Engliſh mán ſay, Amen.

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FINIS.

The way to vnderſtande Tricking.

THe olde order in Tricking of all manner of Armes, is to vſe one letter for one word. It is neceſſarie for heroicall Artificers. As by example. The Queenes maieſtie of England beareth quarterly France and Englande. The firſt, B. Flowers de Leus O. The ſeconde, G, iii. Lyons paſſantes O. The third as the ſecond, the fourth as the firſt.

O. Or.	Yellow.
A. Argent.	White.
G. Geules.	betweene Red and Tenne.
B. Azure.	bright Blew.
V. Vert.	Greene.
P. Purpure.	Purple.
E. Ermine.	white poudred with Blacke.
Es. Ermines.	Blacke poudred white.
T. Tenne.	Oringe colour.
M. Sanguine.	Murrey.
Pr. Proper colour.	Naturall.
BB. Blew.	Sad Blew.

FINIS.

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ATHLAS

HERCVLE